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THE  
ISLAMIC  
REVIEW



WOKING  
ENGLAND

December  
1955

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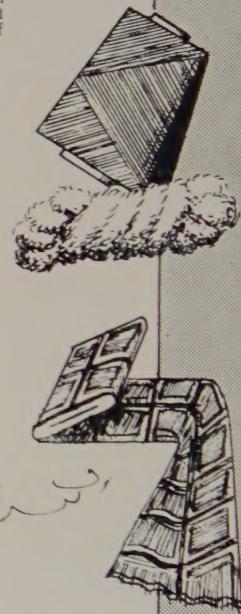
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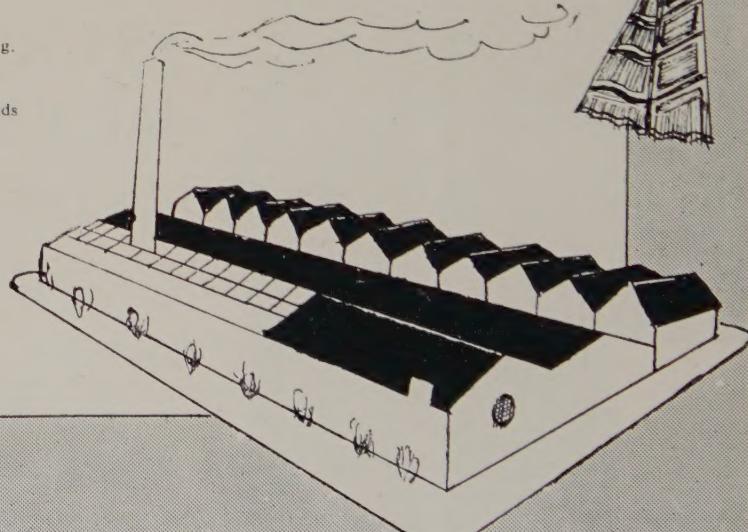
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*Continued on page 2*

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# The Islamic Review

DECEMBER 1955

## Contents . . . . .

Editorial : The Mashumi Party and Indonesia's First General Election	3
The Fundamental and Essential Values of Islam	5
by M. A. A'zam	
An English Muslim Looks at Muslims	12
by Husein Rofé	
Arabic Words in English	14
by the late Walter Taylor	
Towards Uniformity in the Recitation of the Qur'an	19
The Camel : One of the great riddles of Nature	20
Mo'inuddin Chishti, the Saint of Ajmer (1142-1236 C.E.)	23
by K. M. Yusuf	
Cultural and Economic Co-operation between Indonesia and the Malayan Federation	24
Progress of Education, Knowledge and Science under Muslim Rule in the World	25
by Nur Ahmad	
A Euphrates Valley Project ?	26
by Dr. Muhammad Hamidullah	
Aspects of Modern Arabic Literature	28
by Professor A. K. Germanus	
Sau'di Arabia's Finance	33
Book Reviews	35
What Our Readers Say	36

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The design on the cover, taken from James Cavanah Murphy's *The Arabian Antiquities of Spain*, London (1813 C.E.—1228 A.H.) represents "the elevation of the Gate of the Sanctuary of the Qur'an" in the Grand Mosque of Cordova, Spain. Mr. Murphy, whose *The Arabian Antiquities of Spain* took fourteen years to produce and cost him many thousands of pounds, was mainly responsible for drawing the attention of the civilized world to the preservation of Muslim treasures in Spain which the Spaniards, out of hatred for anything Muslims, were allowing to fall into disrepair.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مَحَمَّدٌ وَنَصِّلِي عَلَى مُحَمَّدٍ رَسُولِهِ الْكَرِيمِ حَامِمُ النَّبِيِّنَ

"Muhammad is . . . the Messenger of God and the Last of the Prophets . . ." — THE HOLY QUR'AN 33: 40  
"There will be no Prophet after me" — THE PROPHET MUHAMMAD

VOL. XLIV No. 12

DECEMBER, 1955

Rabi' al-thani — Jumada 'I-ula, 1375 A.H.

## THE MASHUMI PARTY AND INDONESIA'S FIRST GENERAL ELECTION

The final figures of the Indonesian elections are not available at the time of writing these lines. But on 30th October 1955 the Nationalist Party, which went early into a big lead, was only 300,000 votes ahead of the major Muslim party, the Mashumi (the abbreviated form of the Arabic *Majlis Shura Muslimin Indonesia* — Indonesian Supreme Muslim Council). The Nationalists (PNI) had polled 8,071,029 votes, the Mashumi 7,752,450, and the second great Muslim party, the Nahdatul Ulema, 6,414,465, and the Communists (PKI) 6,005,935. A smaller Muslim party, the PSII, had also polled at least 600,000 votes and was actually leading in the electoral district of North and Central Sulawesi, where it had polled 64,164 votes to the Mashumi's 62,347.

Before the elections, it was confidently expected that the Mashumi Party would win a sweeping victory. This party at one time was reputed to have had over 10,000,000 members, but it was weakened by a split which took place in 1952 when the conservative Nahdatul Ulema organization broke away. The success of this latter party has been the most sensational and unpredicted result of the elections. If the total votes of these two big Muslim parties are added together, together with those of the Muslim splinter organizations, it can be seen that the 15,000,000 resultant votes would be quite sufficient to form a workable government. And, as it is, the Mashumi vote is so evenly distributed over the fifteen electoral districts that this party is likely to have a greater number of seats in the Constituent Assembly and in the House of Representatives than would be attributed to it if strictly proportional representation were applicable.

It should also be realized that the districts controlled by the insurgent extremist organization, the Darul Islam, are prevented from voting, and that the Muslim parties are thus deprived of many of their voters or supporters around Tasakmalaya in Southern Java, as well as in the extreme north-west of Sumatra and the extreme south-west of Sulawesi.

It was generally conceded that the Nationalist Party, backed by the prestige of its Founder-President, Sukarno, would make a great deal of political capital out of the Bandoeung Conference and the raising of the West Irian question at the United Nations, and that this might win it some votes

among the Muslim intelligentsia. It was also expected that the Communist Party, with its impressive trade union strength, would poll heavily; for this party is backed by the vast majority of the Chinese population of over 2,000,000, who, though they are strictly speaking aliens, enjoy a virtual monopoly in many trades and exercise a far greater social and economic influence than is justified by their numbers.

The Mashumi Party was founded on 7th November 1945 by the Muslims of Java and Sumatra for the purpose of fighting for the "religion of Allah". It was formed from the supporters of the moderate cultural organization, the Muhammadiyyah, founded in 1912, the conservative Nahdatul Ulema, founded in 1920, which is as its name implies "an association of teachers of religious education". This organization, which was exclusively centred in Java, had the backing of the teachers of the 4,000 Qur'anic schools, *Pesantiren*. In 1952 it split off from the Liberal wing of the Mashumi party. The late Mr. Wahid Hashim, who was the dynamic leader of this party, became President of the Indonesian Muslim League, which was founded by the Nahdatul Ulema in co-operation with the Partai Serikat Islam Indonesia, another split-off of the Mashumi, which was attached to the oldest Muslim party, the Sherikat Islam, whose leaders can be said to be the revivers of the nationalist ideal as well as the founders of modern Indonesian Muslim nationalism. A third Muslim party was attached to this coalition, the Perti, or *Pergerakan Tarbiya Islamiya* — the party or organization for Islamic education, which was founded in 1930 in Sumatra. Its President, Sirajuddin 'Abbas, became Vice-President of the Ligua Muslimin Indonesia.

The Mashumi Party played a great part in the Indonesian Government up till 1953, when it went into opposition after the resignation of the Willipo Government. The progressive wing of this party succeeded in electing Mr. Muhammad Nasir, a great orator and writer, to the Presidency of the party. The programme of the Mashumi includes a form of Muslim liberalism and co-operative socialism which is a compromise between the more rigid Muslim State as advocated between the Nahdatul Ulema and the supporters of the insurgent Darul Islam of Mr. Atjeh

Kartosuwirjo. The latter, who are still in revolt, drew their supporters largely from the ranks of the Hizbulah and Sabilillah armed Muslim formations which played a great part in fighting the Dutch. The problem of the disbanding of irregular partisan troops remains one of the thorniest questions of modern Indonesian politics. It will be remembered that there was a major government crisis in 1952 when the Sultan of Jogjakarta, who was a Socialist, resigned from the Government because he could not succeed in getting these irregular forces disbanded and replaced by a smaller professional army. He was supported by the Mashumi and the Socialists and opposed by the Nationalists and Communists. The Darul Islam supporters wish for the complete elimination of all the moderate elements who in their eyes compromise with the Dutch in any shape or form, but they would no doubt oppose the Communists, if the latter started another "putsch" similar to the Madiun rebellion of 1948, which resulted in the death of its leaders, Musso and Sharfuddin (a Fellow Traveller).

The Mashumi Party is above all a supporter of Arab Muslim solidarity. It advocates the gradual nationalization of Indonesia's resources and it would only welcome Western capital provided this is loaned without "strings". Mr. Nasir is considered to be an advocate of Indonesian neutrality with regard to the Big Powers. But the Mashumi Party and the other Muslim parties are openly anti-Communist, and in 1954 they agreed to refrain from mutual criticism in the forthcoming elections and have lately stated that they will refrain from supporting any government which has Communist backing. In this respect it may be noted that the 1953-55 coalition government of the Nationalist Party leader, Dr. Sastramidjo, had a Nahdatul Ulema supporter as its Vice-Premier, was consistently backed by the votes of the Communists. Furthermore, there seems to be an encouraging regrouping of the Muslim parties which might even result in the forming of some form of coalition government. And there is also an indication that the Nationalists, or a section of the Nationalist Party, will attempt to work with the Mashumi Party, which has in the past often co-operated with Mr. Sultan Shahrir, who is one of the most eminent personalities in Indonesia, and leader of the Partai Sosilias Indonesia.

The elections have been run in an extremely peaceful and efficient manner under a Mashumi-dominated Government. The Mashumi and the Army leaders and the Socialists were responsible for bringing about the dismissal of the Nationalist Party Government when it tried to appoint a new Chief of Staff. Eventually, Major-General Abdul Harris Nasution, who played a great part in suppressing the Communist revolt already mentioned, and was involved in the incidents in 1952, was made Chief of Staff with the backing of the Mashumi and the Socialists.

To revert to the elections, the Mashumi is leading in eleven of fifteen electoral districts. In the sixteenth district of West Irian, the members for the Constituent Assembly will be nominated, as this territory is still under Dutch rule. There are in all sixteen electoral districts. One member for Constituent Assembly is elected by every 300,000 electors and one deputy for the House of Representatives by each 150,000. In most districts 75 per cent of the electorate have polled. The Mashumi lead in West Java, Djakarta Raya, South Sumatra, Central Sumatra, North Sumatra, West Kalimantan, South Kalimantan, South and South-East Sulawesi, Maluku, and in East Nusa Tenggara. They are second in North and Central Sulawesi, where the Muslim PSII has a lead of less than 2,000, second in West Nusa Tenggara and fourth in Central Java, and fourth in East Java, where the Muslim Nahdatul Ulema lead with 3,058,051 votes

to the PNI's 2,128,662, the PKI's (Communists) 2,181,741, and the Mashumi's 1,054,417. In Central Java the Muslim Nahdatul Ulema polled 1,806,755. So it can be seen that the defeat of the Muslim parties (the PNI polled 3,042,939) is due to the 1952 split.

When the final figures come in the Mashumi may well be in the lead. The vast majority of nationalist votes were cast in densely populated Java. They also have the lead in West Nusa Tenggara, where the PNI have 426,744, the Mashumi 264,402, and the Socialists 232,307. But the Mashumi are likely to take the lead in one more electoral district, South and South-East Sulawesi.

The Mashumi Party is not a homogeneous body and it contains in its ranks some landlords who may have been responsible for losing some of the popular vote, but on the whole it is a progressive liberal party, and its leader, Mr. Nasir, is one of the outstanding Muslim intellectuals, and a very energetic party leader. In 1952 the American Government, through its Ambassador in Indonesia, made the mistake of foisting a Mutual Security Aid agreement on the Government of Dr. Sukiman, the right wing Mashumi leader, and his Foreign Minister, Dr. Subarjo. The military clauses of this agreement caused the resignation of the Government, but they were considered to be an infringement of the traditional Indonesian policy of neutrality, which is sometimes confused by superficial observers with "Nehruism". It is in reality something quite different. It must be remembered that British troops foolishly brought back the unpopular Dutch rulers and the Dutch and Japanese arrogance are the real causes of this desire for neutrality.

The Bandoeng Conference was a milestone in world as well as in Muslim diplomacy. It was the most successful conference ever held in regard to the denunciation of imperialism. The Muslim powers were able to press China into supporting the Arabs of Palestine and thus thwart the pro-Zionist feelers put out by India and Burma. There is now talk of Russia being asked by Burma to join the Bandoeng powers. It must be remembered that the situation of the Turkish and Persian-speaking Muslim colonized peoples is as unsatisfactory as that of the Muslim minority in China, but a Mashumi Government would be certain to do anything it could to get these governments to make concessions to their Muslim subjects. Already Australia is adopting a more sympathetic attitude on the question of West Irian and other related matters, and the West can be assured of the friendship of the Indonesian Muslims if it leaves them alone. The Mashumi Party is naturally very friendly with Pakistan, and is a strong supporter of Arab nationalism in Palestine and North Africa.

The main task of the new Government will be to remove the need for Communism by carrying out a vigorous social and economic policy which will rid the country for the need of a Communist-dominated trade union movement. The Murba Party of the late Mr. Tan Malaka appears to have done very badly at the polls. Tan Malaka was the "remarkable personality" of whom Miss Dorothy Woodman tells us in her excellent book, *The Republic of Indonesia* (Cresset Press, London, 1955), that he recognizes that "Islam in Indonesia must be regarded as an expression of the nationalist struggle and that the Communists must adapt their policy accordingly". He opposed the Communist "putsch" of 1926 and became the Indonesian Trotskyist leader, tried to kidnap Shahrir, and was killed "in circumstances which remain a mystery" in 1949. There appear to be no Indonesian Tito, Trotsky or Aun San. The Indonesian Communists, who, however, lack experience of leadership, are orthodox Chinese, pro-Soviet. So the danger is real.



*“There is but one God ; Muhammad is the Messenger of God”*

## THE FUNDAMENTAL AND ESSENTIAL VALUES OF ISLAM

By M. A. A'zam

“Thus, every practice (or pillar of Islam) interprets and strengthens the basic concept of universal brotherhood under the common and single supremacy of God. Just as all the principles or articles of faith are complementary to one another, so also are the practices ; and these principles and practices together spell a rhythm of life which is, at once, natural and scientific, simple and progressive, rational and democratic. Unlike other religions,

Islam fully acknowledges the extent of human weakness as it does the height of human potentialities”

“It is in the harmonious blending of the physical and the moral, the material and the spiritual aspects of life that Islam wields its strongest appeal”

**The essential and fundamental values of Islam are basically the values of human life itself**

If there is a race called the human race, there is also a religion which may be called the human religion. Islam in its origin and concept answers to the requirements and qualities of that religion.

Muhammad traced the origin of Islam to Adam — the first man. Mankind in all ages and areas received the message of Islam through prophets like Abraham, Moses, Jesus and others. In fact, according to the Qur'án, “... there is not a nation but a warner hath passed among them”.<sup>1</sup> Muhammad has only continued in the legacy of his forefathers. In doing so he has posed himself as a human with a message from the Lord of the Universe for the whole of mankind. “Mankind were but one community”<sup>2</sup> has been a basic concept in the universal and human religion of Islam. The essential and fundamental values of Islam are, therefore, basically the values of human life itself.

Islam is the way of a good and righteous life — a dynamic and progressive life advancing through a continuous process of moral and spiritual evolution.

Consistently enough, the religion of Islam is not named after any particular individual or a country. In fact, the name itself connotes the essence of the rational humanism and universal code of life for which the religion stands.

Islam means submission to the will of God and peace among His created beings.

**The God of the Muslims is quite unlike the various deities born of superstitious traditions**

Thus for a Muslim, belief in God is the first article of faith, but the God of the Muslims is different from the numerous gods and goddesses which are mentioned in the ancient Greek, Roman or Hindu mythologies. He is quite unlike the various deities born out of superstitious traditions prevalent among the different peoples of the world. The Qur'án introduces God as follows :

“Praise be to God, Lord of the Worlds  
The Beneficent, the Merciful  
Owner of the Day of Judgment  
Thee (alone) we worship; Thee (alone) we ask for help.”<sup>3</sup>

“Say : He is God, the One!  
God, the eternally Besought of all!  
He begotteth not nor was begotten,  
And there is none comparable unto Him.”<sup>4</sup>

“God! There is no God save Him, the Alive, the Eternal.  
Neither slumber nor sleep overtaketh Him. Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth.”

“Who is he that intercedeth with Him save by His leave?  
He knoweth that which is in front of them and that which is

1 The Qur'án, 35 : 24.

2 The Qur'án, 2 : 213.

3 The Qur'án, 1 : 1-4.

4 The Qur'án, 112 : 1-4.

behind them, while they encompass nothing of His knowledge save what He will. His throne includeth the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous.<sup>5</sup>

"God is the light of the heavens and the earth. . . . Light upon light, God guideth unto His light whom He will. And God speaketh unto mankind in allegories for God is Knower of all things."<sup>6</sup>

Some Muslim scholars have defined God as the absolute eternal and essential, incumbent Who is the Embodiment of all attributes in their highest perfection. The fundamental conception of Theism in all its developed form is that of a Being who is at once the Supreme Value and the Source of all finite existence. Modern Theism would lay great stress on the contention that the existence of goodness, beauty and truth in finite experience compels us to postulate an absolute Goodness, Beauty and Truth.<sup>7</sup>

The Darwinian and post-Darwinian theories of biological evolution seemed to destroy the basis of the most popular argument of Theism. Post-evolutionary exponents of the teleological argument have consequently laid stress, not on particular instances of apparent design, but on the general trend of evolution which, it is maintained, can only be explained by the hypothesis of Divine Providence. A subtle statement of this line of thought is to be found in Lord Balfour's writings, *The Foundations of Belief and Humanism and Theism*, in which he argues that, unless there is some intelligent guidance of evolution, the values of truth and beauty cannot be maintained.<sup>8</sup>

The acknowledgment of the supreme authority and absolute Oneness of God leads, at once, to its natural and logical sequence of the equality and universal fraternity of mankind. Submission to the will and authority of the highest Being and maintenance of peace and amity among fellow beings of Islam which postulates a code of life conducive to such attitudes. The religion of Faith and Peace resolves, in fact, to a religion of Faith in Peace.

Faith in the One and Absolute God is really the foundation of enduring peace among men and nations. Faith is like a well which by its boundary walls limits the source of water to preserve its purity and usefulness. The purpose of the well is to tap the source of water and store it so that it might best serve its purpose. Faith likewise defines the factors of life and resolves them into some common objectives for the attainment and preservation of a lasting peace. Faith is necessary because peace is essential. Faith exerts the strongest unifying influence on the divergent views of life and helps them converge to a focus which, in modern days finds interpretation in the United Nations Charter or the Bill of Human Rights.

A Muslim is urged to imbue himself with the attributes of God. In other words, his life has to set itself to the highest ideals that humanity can attain within its limitations.

### In Islam religion is almost synonymous with righteousness

In Islam religion is almost synonymous with righteousness:

"It is not righteousness that Ye turn your faces to the East and the West; but righteous is he who believeth in God and the Last Day and the angels and the Scriptures and the prophets; and giveth his wealth, for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set the captives free; and observeth proper worship and payeth the poor-due. And those who keep their treaty when they make one, and the patient in tribulation and adversity and time of stress. Such are they who are sincere. Such are the God-fearing."<sup>9</sup>

The above passage defines clearly the way of a righteous person who must develop in him the human qualities of

truthfulness, honesty, kindness and sincerity. He must practice patience and tolerance, respect the dignity and worth of the human individual, establish conditions under which obligations arising out of treaties can be honourably discharged, and justice and fairness maintained.

### The beliefs of a Muslim

A Muslim holds the most liberal view regarding the great teachers (prophets) of the world.

"Say (O Muslim!): We believe in God and that which is revealed unto us and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which Moses and Jesus received, and that which the Prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered."<sup>10</sup>

Thus a Muslim believes in and respects all the prophets and the scriptures revealed through them. He also believes in angels. In other words, he acknowledges the existence of a spiritual (esoteric) world beyond the palpable. He believes in a realm of the unseen — more things in Heaven and Earth than dreamt of in (Horatio's) philosophy.

A Muslim further believes in the Day of Judgment. Every action has its reaction or consequences. A good turn brings its reward and a wrong deed must have its baneful repercussions. As we sow, so we reap. Belief in the Day of Judgment or in the Hereafter is really the acknowledgment of responsibility for, or consequences of, all thoughts and actions emanating from an individual or a group. This burden of responsibility, according to the Qur'an, is restricted quite naturally to the rational beings only and "no one will carry another's burden".

Yet another article of Muslim faith is the belief in the premeasurement of good and evil. This must not be confused with what is popularly known as fatalism — an attitude of static inaction and passivity. A Muslim believes in the inherent goodness of all things. Their proper utilization under appropriate circumstances would produce good results. Their abuse will lead to evil and suffering.

Lastly, a Muslim believes in Resurrection after death, that is, in the eternity of the soul.

Starting from faith in God, which forms, as it were, the core of a cube, the six sides represent the six other articles of faith. Or, faith in God represents the origin of a system of co-ordinates in a space with three dimensions. The six radiating lines of co-ordinates from the point of intersection symbolize the other six articles of faith.

Either of the similes does, in fact, give a "structural" formula of the Muslim articles of faith, which is significant in more than one way. The "nuclear" faith in God and the six other beliefs together build up a harmony. Without faith in God, others fall apart. With faith in God, they all become meaningful as an integrated whole.

### Where other religions more or less claim exclusiveness, Islam is encompassing, integrating and comprehensive in every sense of the terms

A close study of the Muslim articles of faith will reveal the fact that they lay the foundation of a peaceful, rational, liberal and scientific attitude of life. Belief in all the messengers of God without any discrimination and in the messages they brought forth from time to time is indeed a

5 The Qur'an, 2: 225.

6 The Qur'an, 24: 35.

7 The Encyclopaedia Britannica, 1954 Edition.

8 The Encyclopaedia Britannica, 1954 Edition.

9 The Qur'an, 2: 177.

10 The Qur'an, 2: 136.

revolutionary attitude in the history of religions. Where older religions more or less claimed exclusiveness, Islam has been encompassing, integrating, comprehensive and universal in every sense of the terms. Islam has preached unity of purpose and universality of religion, but it has not advocated what is known as religious "monism". It acknowledges religious freedom or freedom of worship. "There is no compulsion in religion"<sup>11</sup> the Qur'an proclaims in unambiguous terms.

It is in the recognition of the individual that a nation grows in real strength and solidarity. The recognition of the different religions lends a universal character to Islam which has, therefore, emphasized on the inherent unity in diversity as wonderfully reflected in the laws of nature. Nature, indeed, has invaluable lessons for mankind and God has beautifully pointed to them.

"Lo! in the creation of the heavens and the earth, and the difference of night and day, and the ships which run upon the sea with that which is of use to men, and the water which God sendeth down from the sky, thereby reviving the earth after its death, and dispersing all kinds of beasts therein and (in) the ordinance of the winds, and the clouds obedient between heaven and earth, are signs of God's sovereignty for people who have sense."

Nature is tolerant, nature is liberal. Nature is democratic. Islam emulates nature.

#### **Islamic belief in angels**

Belief in the angels or in a world of spirits has nothing to do with ancient superstitions which are usually associated with the worship and platitude of unseen deities. A Muslim can never compromise with the worship of any other deity except God and this he repeats in his *Kalimah* or creed: "There is no god but God. Thee (alone) we worship"; and, "Thee (alone) we ask for help."<sup>12</sup>

Belief in the unseen spirits according to modern theories is a progressive view. According to the editors of the *Encyclopaedia Britannica*:

"On the whole, however, there is a general consensus of agreement among those who have devoted time and attention to the subject (spirits) that some of the phenomena are genuine; so that in time they *must* be accepted and gradually incorporated into the main body of Science. . . . Although spiritualistic phenomena have been testified by all nations and people, although they are spread over the historical document collected in the Old Testament and have continued down to the time of John Wesley and later, it is usual to attribute the rise of what is called modern spiritualism to occurrences which took place in the United States of America about the middle of the 19th century when they began to attract rational attention."<sup>13</sup>

Angels have been described by some Muslim commentators of the Qur'an as messengers or instruments of God's will. They are being expressive of qualities or powers.<sup>14</sup> Thus the angel Gabriel has been called *al-Ruh al-amin* or the Spirit of Faith and Truth.<sup>15</sup>

There are many passages in the Qur'an in which "the angels are referred to as an agency which in their dealings with mankind show clearly God's Justice, Power and Mercy".<sup>16</sup>

Angels might even be the inner conscience of man as they are not sent except for just cause;<sup>17</sup> they are sent for warning to men;<sup>18</sup> they pray for forgiveness for all on earth;<sup>19</sup> they are on errands of justice and mercy;<sup>20</sup> they protect men<sup>21</sup> and they are identified with the Spirit that ascends to God.<sup>22</sup>

#### **Premeasurement**

Premeasurement as expounded by Islam is corroborated by every form of existence in nature. It is, in fact, the basic

principle of all existence. The law that everything shall have an express function of its own, thereby promoting the well-being of one another and contributing to the ultimate realization of the single purpose of the whole creation is writ large on the face of every atom in the universe.

"And the sun runneth on unto a resting-place for him. That is the measuring of the Mighty, the Wise."

"And for the moon we have appointed mansions till she return like an old shrivelled palm-leaf."

"It is not for the sun to overtake the moon, nor doth the night outstrip the day. They float each in an orbit."<sup>23</sup>

Like the physical and chemical properties of elements and compounds or like the characteristics of plants and animals, or like the positions, orbits and movements of the heavenly bodies, everything in the universe has been assigned a specific purpose within the sphere of its scope and limitations.

"He (God) hath created everything and hath meted out for it a measure."<sup>24</sup>

"And God tasketh not a soul beyond its scope."<sup>25</sup>

"Islamic Taqdir," to quote Dr. Basharat Ahmad, "recognizing freedom of human will, infuses into man a sense of responsibility and accountability, and thus gives an impetus to the advancement of culture of the right sort."<sup>26</sup>

"Say: (It is) the truth from the Lord of you (all). Then whosoever will, let him believe, and whosoever will let him disbelieve."<sup>27</sup>

This freedom of will with which man is endowed is subject to his human limitations which indeed define his *taqdir* or premeasurement. On the other hand, submission to the will of God becomes meaningful only in the context of man's freedom of will. In submitting to the Supreme Will man really disciplines and controls his will and applies it to the realization of a purposeful life. All human wills are to be orientated by the spirit of submission and harnessed to a common objective which is peace. This explains the dual significance of the literal meaning of Islam.

God has not demanded submission just for the fun and glory of it, as God is above and free from any desire for self-aggrandizement. Man cannot create, on earth, an abode of lasting peace outside the Kingdom of God, who provides a common focus for human wills which are strengthened and diverted to beneficial channels in the service of mankind. In this way, man is initiated in the adventure of self-conquest. By identifying himself with the Supreme Will man ultimately regains himself as the architect of his own fate. This idea is beautifully reflected in a poem by Iqbal, the great poet and seer of Islam:

"Raise yourself to such a height that before deciding on your fate God Himself would ask you to dictate your own wishes."

11 The Qur'an, 2 : 164.

12 The Qur'an, 1 : 4.

13 The *Encyclopaedia Britannica*, 1954 Edition.

14 The Holy Quran (A. Yusuf 'Ali's Translation).

15 The Qur'an, 26 : 193.

16 The Holy Quran (A. Yusuf 'Ali's Translation).

17 The Qur'an, 15 : 7-8.

18 The Qur'an, 16 : 2.

19 The Qur'an, 13 : 5.

20 The Qur'an, 74 : 1-5.

21 The Qur'an, 82 : 10-12.

22 The Qur'an, 70 : 4.

24 The Qur'an, 36 : 37-39.

25 The Qur'an, 25 : 2.

26 Basharat Ahmad—"Taqdir, or Premeasurement of Islam" in *The Islamic Review*, Woking, for March 1954.

27 The Qur'an, 2 : 286.

A Muslim's concepts of premeasurement and free will, instead of being contradictory, are really complementary to each other. They are, in fact, co-related as law and liberty so that the one becomes meaningless without the other. Together they build up the basis for peace in a dynamic society. Law without liberty would be tyranny, whereas liberty without law would be chaos.

### Resurrection

Resurrection, which is the last but not the least article of Muslim faith, refers to the eternity of the soul rather than to the rebirth of man in its physical sense either in the higher or the lower scale of beings. According to the teachings of the Qur'an resurrection is closely allied to the concept of conservation of matter and energy in nature's phenomena of metamorphosis and evolution.

"And God it is who sendeth the winds and then raiseth a cloud; then We lead it unto a dead land and revive therewith the earth after its death. Such is the Resurrection."<sup>28</sup>

"O mankind! if you are in doubt concerning the Resurrection, then lo! We have created you from dust, then from a drop of seed, then from a clot, then from a little lump of flesh shapely and shapeless, that We may make (it) clear for you."

"And We cause what We will to remain in the wombs for an appointed time, afterwards We bring you forth as infants, then (give you growth) that ye attain your full strength. And among you there is he who dieth (young), and among you there is he who is brought back to the most abject time of life, so that, after knowledge, he knoweth naught. And thou (Muhammad) seest the earth barren, but when We send down water thereon, it doth thrill and swell and put forth every lovely kind (of growth)."<sup>29</sup>

### Islamic concept of life quite different from the Hindu belief of metempsychosis

The Islamic concept of life after death is quite different from the Hindu belief of metempsychosis, the transmigration of souls or reincarnation. Nor is it analogous to the Nirvana of the Buddhists.

Life after death is closely associated with the idea of Heaven and Hell. In describing the Heavens, God in the Qur'an has frequently mentioned wine and water, milk and honey, silk and brocade and paragons of beauty. These references have often elicited bitter criticisms. A Muslim's paradise has often been identified as sensual and grossly materialistic. A little deeper study of Islamic theology will convince that the mention of the material objects of happiness, purity, sweetness and beauty are definitely symbolic and they only furnish a nucleus for human imagination. There is hardly any difference of opinion among scholars of Islamic philosophy that the realization and love of God is the summit and *summum bonum* of heavenly bliss.

"Those who believe are stancher in their love of God."<sup>30</sup>

"But ah! thou soul at peace. Return unto thy Lord, Content in His Good pleasure."<sup>31</sup>

The prayers of a Muslim lady saint (who died in the middle of the fourth century) have been very significant as they bring out the plain truth that the material concept of Heaven was never taken very seriously by Muslim saints or theosophists.

"O my Lord," Rabi'ah used to pray, "if I worship Thee from fear of Hell, burn me in Hell, and if I worship Thee from hope of paradise exclude me thence. But if I worship Thee for Thine own sake, then withhold not from me Thine Eternal Beauty."

But love of God must also find expression in the love of His creation, which should be interpreted in the day-to-day life of a true Muslim. According to a saying of the Prophet Muhammad:

"You can never enter the paradise before you have faith, and you can never have faith before you have loved one another."<sup>32</sup>

More recently Mr. James Michener in his famous article, "Islam — The Misunderstood Religion," has remarked:

"A widespread misunderstanding arises from Muhammad's promise of paradise. In a land of blistering drought and sandstorms he predicted that evil men would suffer the tormenting fires of hell, whereas good men would be transported to a perpetual paradise of cool breezes, comforting streams and beautiful *houris*. Western imaginations unfamiliar with the last word defined it by analogy with one of the ugliest words in English and jumped to the conclusion that Muhammad's paradise was to be a sexual debauch. They were wrong."<sup>33</sup>

With a code of scientific and rational articles of faith, Islam has blended a code of action which together are called the five pillars of the religion. Mr. Michener has described them, most appropriately, as five disciplines:

- (1) The first of these disciplines is the confession that "there is no God but God, and Muhammad is His prophet" (this does not mean, however, that Muhammad was the only prophet).
- (2) Secondly, a Muslim must be steadfast in his prayers to God.
- (3) Thirdly, he must contribute 2½ per cent of his gross wealth to charity — every year.
- (4) Fourthly, he must fast during the daylight hours for one lunar month each year.
- (5) Lastly, a Muslim, if he is physically and financially able, should, during his lifetime, make at least one pilgrimage to Mecca."

### The meaning and power of Prayer in Islam

The power of prayer is now universally admitted. A Muslim's prayer is but a constant interpretation of his acknowledgment, in faith, thought and deed, of God as the supreme source of all powers. The supremacy of God is harmonized with the equality and brotherhood of man. Besides, a Muslim's prayer is progressively democratic. Apart from the spiritual communion which it establishes between man and God, it emphasizes in the most practical manner the relation between man and man in the widening circles of the family, the community, the society, the State and the world. The five daily prayers can be performed indoors with the members of the family or in the neighbourhood mosque. But the weekly prayer (the *Jumu'ah*) which is held on Fridays must be said in a large congregation which brings together members of the local community. In the 'Id prayers held twice a year much bigger assemblies of the believers participate. As is well known, after the formal prayers are over members of the congregation embrace each other. This exchange of friendship and renewal of faith in the equality and brotherhood of man is not confined to friends and relations only. It is quite common that on such occasions unfamiliar faces are greeted, strangers are hugged and even erstwhile enemies forget their differences. Iqbal in his famous *Shikwah* (Complaint) said:

28 The Qur'an, 35 : 9.

29 The Qur'an, 22 : 5.

30 The Qur'an, 2 : 165.

31 The Qur'an, 89 : 27-28.

32 For a fuller discussion on Heaven see "Eight Heavens of the Qur'an," by M. A. Azam, in *The Islamic Review*, Woking, for October 1952.

33 *The Reader's Digest*, London, for June 1955.

When time for prayer came  
Even in the thick of fight  
The children of Hedjaz (Muslims)  
Prostrated themselves to God (in prayer)  
Facing the direction of the House of God.

In the same row stood  
Muhammad and Ayaz.  
The difference between the king  
And the slave dissolved away.

"All visitors to Islam testify that one of the most extraordinary sights in world religion occurs when, in a dimly-lit mosque hundreds of men stand shoulder to shoulder, then bow and prostrate themselves as they face Mecca. It is in such prayer that the brotherhood of Islam is born."<sup>34</sup>

Again, as observed by the editors of *Life*:

"... within the hospitable community of Islam, every Muslim — black or brown, white or yellow, rich or poor — feels himself a brother to every other Muslim on earth. For the inevitable corollary of monotheism is the brotherhood of man under the sovereign rule of God. Converts to Islam are accepted in full equality without reservations as to colour or class. . . .

"In the broadest sense, Islam is a brotherhood of men transcending barriers of race and nation, united in an organized effort to execute God's will. . . . Though its once great empire has been dismembered by the surgery of modern nationalism and debilitated by economic adversity, Islam remains welded together by the binding force of the faith. From Morocco to the Malacca Straits, Muslims profess the same beliefs, utter the same prayers, turn their eyes to the same holy city. It is these things that still render Islam, for its diverse millions, the kingdom of God on earth."<sup>35</sup>

## Fasting

Fasting is an hygienic and moral exercise. It teaches self-control and discipline, endurance and sympathy. Just as during the annual Hajj to Mecca, pilgrims from every land approach the sacred city as members of the same family wearing the same seamless white garments — symbolic of common brotherhood, so do Muslims in all walks of life and in every corner of the globe go without food and drink in the daylight hours during the month of fasting (Ramadhan). This is also symbolic of equality and brotherhood, drawing the rich closer to the poor — all sharing a common ration of "starvation" usually for 12 to 14 hours every day continually for thirty days. Ramadhan literally means "burning" — burning of passion. Thus, fasting has its moral and spiritual significance and it is designed to purify the body and the soul. Fasting is meant to foster fellow-feeling, piety and purity of thought in as much as a day's fast can be vitiated by a single lie or "glance of passion".<sup>36</sup>

We have already mentioned about pilgrimage to Mecca. According to the Editors of *Life*:<sup>37</sup>

"More than any other precept of Islam, the rule that each true believer should make a Hajj or pilgrimage to Mecca at least once in his lifetime has proved the great binding force of Muslims around the world."

The poor-tax or the tithe has made charity part of a Muslim's everyday life. It is a tax for social welfare and is in conformity with the modern sociological institutions. But this, also, is symbolic of equality and brotherhood of men.

Thus, every practice (or pillar of Islam) interprets and strengthens the basic concept of universal brotherhood under the common and single supremacy of God. Just as all the principles or articles of faith are complementary to one another, so also are the practices; and these principles and practices together spell a rhythm of life which is, at once,

natural and scientific, simple and progressive, rational and democratic. Unlike other religions, Islam fully acknowledges the extent of human weakness as it does the height of human potentialities. It is now widely admitted that:

"Islam is in many ways the simplest and the most explicit. . . . Its continued strength and durability derive from the nature of its appeal — simple, lucid and affirmative — which has preserved the unity of Islam through 1,300 years. For Islam is more than a formal religion, it is an all-pervasive way of life, guiding thought and action to a degree without parallel in the Western world. Each true Muslim, therefore, lives face to face with God at all times. To the believer religion and life, faith and politics are inseparable. . . . The Quran is remarkably down-to-earth in its discussions of the good life. . . . It is this dedication to one God plus practical instruction that makes the Quran unique."<sup>38</sup>

Again,

"The Quran contains an immense body of moral and legal ordinance. It forbids believers to eat pork, gamble, or practice usury. It lays down rules for marriage and divorce and penalties for crimes."<sup>39</sup>

"They question thee about strong drink and games of chance, say: In both is great sin, and (some) utility for men; but the sin of them is greater than their usefulness."<sup>40</sup>

"Lo! those who devour the wealth of the orphans wrongfully, they but swallow fire into their bellies, and they will be exposed to burning flame."<sup>41</sup>

## Islam has very little rituals

Like the Islamic principles, the Islamic laws are very simple and require very little rituals. Muslim customs at births and burials are remarkably simple and rational. The same is true about the Muslim laws of inheritance, marriage and divorce. Islam, of all religions, has made education obligatory on all men and women. The religion has encouraged travelling and the pursuit of scientific knowledge (*hikmat*), and it is no wonder that:

"Islam evolved a brilliant culture of its own. Art, philosophy and poetry flourished in Baghdad and other cities of the Arab Empire; mathematics and medicine advanced, Muslim architects created master works."<sup>42</sup>

"The Western concept of what a university should be was deeply modified by Muslim scholars who perfected the writing of history and who brought to Europe much Greek learning."<sup>43</sup>

True to the human religion of Islam, the Prophet Muhammad was sceptical about miracles and rebuked those who sought them. When his beloved son Ibrahim died, an eclipse occurred, and rumours of God's personal condolence arose. Whereupon Muhammad announced: "An eclipse is a phenomenon of nature. It is foolish to attribute such things to the birth or death of a human being."<sup>44</sup> At Muhammad's own death an attempt was made to deify him, but the man who was to become his administrative successor killed the hysteria with one of the noblest speeches in religious history:

"If there are any among you who worshipped Muhammad he is dead. But if it was God you worshipped he lives for ever."<sup>45</sup>

34 *The Reader's Digest*, London, for June 1955.

35 *Life* for 9th May 1955.

36 *Life* for 9th May 1955.

37 *Life* for 9th May 1955.

38 *The Reader's Digest*, London, for June 1955.

39 *Life* for 9th May 1955.

40 The Qur'an, 2:219.

41 The Qur'an, 4:10.

42 *Life* for 9th May 1955.

43 *The Reader's Digest*, London, for June 1955.

44 *The Reader's Digest*, London, for June 1955.

45 *The Reader's Digest*, London, for June 1955.

### **Islam is a religion of tolerance**

Quite in keeping with the spirit of universal brotherhood, Islam is a religion of tolerance. In the words of Muhammad Marmaduke Pickthall:

"Let no Muslim, when looking on the ruins of the Muslim realm which was encompassed through the agency of those very people whom the Muslims had tolerated and protected through the centuries when Western Europe thought it a religious duty to exterminate or forcibly convert all people of another faith than theirs — let no Muslim seeing this, imagine that toleration is a weakness in Islam. It is the greatest strength of Islam because it is the attitude of truth. God is not the God of the Jews or the Christians or the Muslims only, any more than the sun shines or the rain falls for the Jews or Christians or Muslims only. Still, as of old, some people say, 'None enters Paradise except he be a Jew or Christian.' A Muslim answers them in the words of the Quran: 'Nay, but whosoever surrenders his purpose towards God, while doing good to men, surely his reward is with his Lord, and there shall be no fear come upon them, neither shall they suffer'."<sup>46</sup>

History is replete with glorious examples of this Islamic or rather human virtue of tolerance. Unfortunately, the West has widely believed that this surge of religion was made possible by the sword. But no modern scholar accepts that idea, and the Qur'an is explicit in support of freedom of conscience. The evidence is strong that Islam welcomed the peoples of many diverse religions.<sup>47</sup>

It is well documented that on one occasion, when a deputation of Christians visited the Prophet, he said, when time for prayers arrived, "Conduct your services here in the mosque. It is a place consecrated to God."<sup>48</sup>

The story of the triumphal entry of the Caliph 'Umar Ibn al-Khattab into Jerusalem recalls a glorious example of Islamic tolerance.

The general who had taken Jerusalem asked the Caliph to come in person to receive the keys of the holy city. The Caliph travelled from Medina very simply . . . while 'Umar was in the church the hour of 'Asr prayer arrived. The Christian officials urged him to spread his carpet in the church itself, but he refused, saying that some of the ignorant Muslims after him *might* claim the church and convert it into a mosque because he had once prayed there. He had his carpet carried outside the church.<sup>49</sup>

The Truce of Hudaibiyya is without a parallel as a noble example of tolerance to the extent of accepting the peace terms of the party whom the Prophet had defeated in one of the decisive battles of history.

Islam directly appeals to common sense. A Muslim prays to God for the blessings of this life and of the Hereafter. To him "life is real, life is earnest" here on earth, but at the same time the ethical and spiritual values of life are never overlooked. In fact, many Muslims recognize that their spiritual problems are the truly crucial ones, as Muhammad discerned when returning from battle he told his followers: "You have come back from the lesser to the greater struggle". They asked, "What is the greater struggle, O Messenger of God?" And he replied, "The struggle within."<sup>50</sup>

It is in the harmonious blending of the physical and the moral, the material and the spiritual aspects of life that Islam wields its strongest appeal.

In Islam, unlike in other religions, a person is born sinless. Sin, like virtue, is acquired and not inherited. Sin has been defined according to Islam as:

### **The meaning of sin in Islam**

"Injustice to one's own self and violation of others' rights." So a Muslim is taught to pray, 'Our Lord! We have wronged ourselves. If Thou forgive us not and have not mercy on us, surely we are of the lost.'<sup>51</sup>

The simple and rational appeal of a Muslim's view of sin is superbly human. Human also is a Muslim's attitude to polygamy, divorce and *purdah* (the veil). Much has been said about polygamy, which in the Qur'an is allowed only as an exception rather than a rule. In fact, this flexibility of social laws as admitted in Islam lends it its greatest triumph. There is no doubt that Islam discourages polygamy, as it does divorce, but under exceptional circumstances they have been permitted in full recognition of human nature in its biological, social and moral qualities. These are like safety-valves in a machine that may develop high pressure beyond a certain limit. The valve may, perhaps, never be used, but the inclusion of the tiny release valve makes the machine complete, more useful and popular than it would have been otherwise. In fact, a sensible engineer would never purchase a boiler or autoclave which is not fitted with a safety valve. Without going into the details, it will be admitted by all that polygamy has its virtues, although a false sense of civilization may scoff at it. Civilization changes with time, but human nature, in its inherent qualities, does not. Human nature demands the provision of polygamy as it does the sanction of divorce and remarriage of widows, which latter were once unthinkable in certain orthodox but civilized societies.

### **The Veil**

There is a widespread misunderstanding about the *purdah* (veil) observed by some Muslim women. Islam has emphasized the necessity of being modestly and decently dressed for both men and women. A lady is in perfect *purdah* when her face is unveiled. Islam does, however, certainly discourage the wilful and wicked display of feminine beauty and ornaments that will accentuate the graceful curves and features in public. In other words, Islam prescribes decency and decorum in male and female attire, but unfortunately, social customs, ignorance or fanatic zeal have reduced *purdah* into a widely varying custom ranging from strict seclusion of women to ultra-modern ways — both contrary to the teachings of Islam. In some religions individual customs have resisted the law of the Qur'an — elsewhere many of the rigorous restrictions on women derive not from the Qur'an but later (wrong) interpretations of Muslim law. Everywhere in Islam today women are rebelling against the social fetters that warped their lives.<sup>52</sup>

### **In Islam men and women share equal rights**

In Islam, men and women share equal rights: "They (women) are your adornments and you (men) are their adornments."<sup>53</sup> Muhammad proclaimed, "Paradise lies at the feet of mothers."

The equality between man and man would be artificial, imaginary and impracticable if man and woman were discriminated. In Arabia, and many parts of the world for that matter, women were considered as chattels. Muhammad lifted them from the bondage in which desert customs held them and preached general social justice.<sup>54</sup> There is no doubt that "Muhammad radically advanced the status of women."<sup>55</sup>

Unfortunately, *Jehad*, or holy war, has also been carried

46 The Qur'an, 2: 112.

47 *The Reader's Digest*, London, for June 1955.

48 *The Reader's Digest*, London, for June 1955.

49 "Tolerance and Islam," by Marmaduke Pickthall, in *The Islamic Review* for April 1955.

50 *Life* for 9th May 1955.

51 The Qur'an, 17: 22.

53 The Qur'an, 2: 187.

54 *The Reader's Digest*, London, for June 1955.

55 *Life* for 9th May 1955.

to fanatic extremes by some Muslims, but that had no sanction of the Qur'an:

"Fight in the way of God against those who fight against you, but begin not hostilities. Lo! God loveth not aggressors."<sup>56</sup>

### H. G. Wells and George Bernard Shaw on Islam

H. G. Wells in his *Outline of History*, quoting the last sermon of the Prophet Muhammad, observes:

"There can be no dispute that the world of Islam receives the words of the great sermon to this day as its rule of life, and to a great extent observes it.

"This insistence upon kindness and consideration in the daily life is one of the main virtues of Islam, but it is not the only one. Equally important is the uncompromising monotheism, void of any Jewish exclusiveness, which is sustained by the Quran. Islam from the outset was fairly proof against the theological elaborations that have perplexed and divided Christianity and smothered the spirit of Jesus. And its third source of strength has been in the meticulous prescription of methods of prayer and worship, and its clear statement of the limited and conventional significance of the importance ascribed to Mecca. . . . It is not simply a new faith, a purely prophetic religion, as the religion of Jesus was at the time of Jesus, or the religion of Gautama in the lifetime of Gautama — it was so stated as to remain so. Islam to this day has learned doctors, teachers and preachers; but it has no priests.

"It was full of the spirit of kindness, generosity and brotherhood. It was a simple and understandable religion; it was instinct with the chivalrous sentiment of the desert: it made its appeal straight to the commonest instincts in the com-

position of ordinary men . . . without any ambiguous symbolism, without any darkening of altars or changing of priests, Muhammad had brought home those attractive doctrines to the hearts of mankind."<sup>57</sup>

These are the fundamental values of Islam in recognition of which George Bernard Shaw made one of the boldest prophecies about the future role of Islam. He said:

"I believe the whole of the British Empire will adopt a reformed Muhammadanism before the end of this century."<sup>58</sup>

Closer study, better knowledge and understanding of the religion of Islam will bring it closer to the life of Muslims, most of whom have fallen into the rut of a conventional system of rites and rituals. This has helped non-Muslims in their misunderstanding of the religion. But just as men have deviated from human qualities so have Muslims from the spirit and virtues of Islam. If Muslims have not fared well in the present-day world so have not men in their erring confusions and conflicts. The Islamic code of life is practically so identical with the human codes of life that if man will become human, the Muslim will be reclaimed in Islam. Conversely, if Muslims are restored to Islam man will live again in human dignity and be ushered triumphantly into the Kingdom of God and into the era of peace.

56 The Qur'an, 2:190.

57 An Outline of History, by H. G. Wells.

58 Getting Married, by George Bernard Shaw.



### An illustration of the Brotherhood of Man in Islam, in which only Muslims can offer an object lesson to the world

Our picture was taken at a tea party held at the Strand Hotel, Rangoon, Burma, on 3rd September 1955, in honour of the Deputy Prime Minister of Egypt, Wing-Commander Jamal Salem.

In the picture can be seen (right to left) the Deputy Prime Minister of Egypt, Mr. Younous H. V. Lodhia (President of the Burma Muslim Chamber of Commerce), the Honourable Mr. Latif Khin Maung Lat (Burmese Minister for Judicial Affairs), His Excellency Mr. Saxena (the Indian Ambassador to Burma) and al-Hajj S. C. Madha, a leading Muslim industrialist and philanthropist.

# AN ENGLISH MUSLIM LOOKS AT MUSLIMS

By Husein Rofe

**"If more Muslims would reflect on the principles of that tolerance and co-operation with other human beings which we can infer from the Qur'an, they would help more towards establishing peace among mankind, and respect for Islam would become more universal"**

## **Islam according to the Qur'an and Islam in the fond belief of Muslims today are widely apart**

During the past few years, I have come across hundreds of Muslims in many lands who are convinced that their faith is something opposed to Christianity. I have seen comments in Muslim journals affirming that the adherents of other faiths will not enter Paradise, and I have known Muslim booksellers to react violently when customers have asked for a copy of the Bible. Again, I have met quite well-educated persons who fondly cherish hopes of an after-life in a realm where the only *lingua franca* will be classical Qur'anic Arabic!

First, when we wish to define the real meaning of Islam, we must consult the Qur'an as our foremost authority. What does it tell us? That Islam has existed since the time of the first man, that the prophets of Judaism and Christianity were Muslims, but that this faith only became perfected in the time of Muhammad. It is also affirmed that man will certainly pass through consecutive grades or states of spiritual experience.

If the first man was a Muslim, this could only have referred to his inner spiritual condition, and must have been confined to his relations with the inner world, and his devotion to God. There can be no knowledge without experience, and it is obvious that primitive, prehistoric man lacked both knowledge and experience of the world which confronted his physical senses. Yet the Divine soul within remained closely enough in touch with the eternal cosmic principle to cognize those spiritual duties which are an essential and integral part of life.

## **Islam as a religion implies a revolutionary and dynamic conception of the nature of life**

It is therefore obvious that Adam and Muhammad represent opposite terminals of the same truth, the seed and the flower on the tree of prophethood, or the span of human experience from embryo to fatherhood. Islam as a religion implies an evolutionary and dynamic conception of the nature of life, defined by Iqbal as a "passage through a series of deaths". When we stop and allow ourselves to become static, we die, and the possibility of progress ceases. Yet we can only attain the new by relinquishing the old, hence a dynamic concept involves constant discarding of old and outworn forms as we become fitted to accept higher ideologies. Dr. Radhakrishnan has said that iconoclasm is not necessarily impious, but may well represent the dawning of a higher understanding of God. Such a statement is well in accord with the Qur'anic account of the Prophet Abraham. From this we may learn that it is not enough to follow a certain way of life just because our ancestors did so.

The nature of history is evolutionary. The child must respect the father and utilize his experience; but progress depends on the child's adding to that experience, and adjusting the old way of life to new needs. Undue conservatism

wishing to retain outmoded customs of bygone ages is an attempt to oppose the very nature of the life principle. The example of Abraham shows that the Qur'an by no means sanctions this. And yet how typical is it of vast sections of the Muslim world today, where men seek to preserve the way of life of the desert Arab in the midst of modern civilization and new rhythms of life which make it but a curious anachronism.

## **Tolerance as taught by Islam**

Once we have grasped the evolutionary nature of Islam, we see that this is not a faith which began with Muhammad, but rather which ended with him. It ended with him in the sense that the human limit, not the cosmic limit, had been achieved. He was the final instructor for man, not for the cosmos! Should man's soul evolve to superhuman or angelic states, he will naturally no longer pray in a manner essentially human.

If Muhammad's presentation of Islam was the perfection of the potentialities slumbering in Adam, what of the other prophets? When Jesus and Moses prayed, they did not go through motions of *Takbir*, *Qiyam*, *Ruku'* and *Sajdah* five times daily, since these represent the new *Shari'ah* of Muhammad, the final form of prayer.

Yet these prophets have some of the most honourable stations in the spiritual world, to which few followers of Muhammad have attained. So it is clear that Islam cognizes more than one form of worship. In fact, Muhammad recognized this principle when he permitted Christians to pray in his own mosque in their own fashion. He did this despite the protests of his followers. Yet what has the Muslim world learnt from his example? Could any Christian do this in most of the Muslim world today, without serious danger? There are many countries where no Christian may even enter a mosque at all.

The character of Muhammad was so devoid of falsehood that he would never have permitted in his mosque a mode of prayer which he considered sinful. Hence, his example shows us again how he recognized the principle of evolution: in Islam there are various levels of worship which correspond to the various grades of spiritual evolution through which the soul passes.

## **Islam not opposed to Christianity**

So now we see that "Muhammadanism" is not opposed to Christianity; rather are both different aspects of Islam. One day the child will become a father, but first he must be an infant. The infant comes before the parent, yet the infant in man must disappear to give way to the adult. Similarly, the Islams of Adam and Abraham came before that of Muhammad, but were in time superseded thereby. Yet even as the child is an integral part of the man and not a separate entity, so are the faiths of Adam and Abraham incorporated in the Muhammadan *Shari'ah*. But a parent

does not oppose and fight a child; rather should he endeavour to instruct him forebearingly; and thus the Qur'an recommends patience towards those who profess other faiths.

The *Shari'ah* is the religion of the adult, yet many are still immature. When the time comes they will embrace Islamic perfection even as the seed grown to maturity will display a gorgeous bloom developing naturally in its own time from the tender bud on the graceful stalk. All these potentialities slumbered invisibly in the minute seed. This is what the angels failed to understand when God decided to create Adam, embryonic humanity. Hence we are told that all human souls must finally embrace Islam and follow the *Shari'ah* of Muhammad. But that is quite a different thing from demanding that every backward aborigine should profess the faith here and now. The religious toleration of Muhammad was boundless; that of his followers is frequently sacrificed to less comprehensive zeal and ardour. It would seem that the duty of the Muslim is to encourage

every believer in cosmic unity to follow his own path, so that his soul will blossom in its own time.

As for the question of the salvation of the righteous Jew or Christian, the Qur'an tells us clearly that they may expect to attain to the state of the divine saints, where they will no longer know fear or grief (2:62, 72). Muhammad was the most exalted of prophets, yet in his journey towards self-realization he was required to meet Adam, Abraham, Moses and Jesus on the way. These prophets symbolize various sub-Muhammadan grades in the evolution of the human soul. They are essential elements even as the plant cannot produce a flower without first developing a stalk.

If more Muslims would reflect on the principles of that tolerance and co-operation with other human beings which we can infer from the Qur'an, they would help more towards establishing peace among mankind, and respect for Islam would become more universal.

## THE GARDEN OF CONTENTMENT

### VIII BENEVOLENCE

What is it adds sweet savour to prayer and abstinence?  
'Tis that life-giving herb men call *Benevolence*.

Benevolence is bounty that from the heart doth well.  
Listen, ye rich, the while I tell  
That magic spell,  
By which secure in blessedness ye shall forever dwell.  
If ye would live,  
With kindness give.  
Tear up that root desire!  
Rise from the niggard mire!  
Scatter your bounties far and wide! They are celestial seeds.  
Uphold the truth with deeds!  
Lessen your brother's needs!  
So shall ye live.  
To this is found no light alternative.

But shall the rich alone display benevolence?  
Nay, nay!  
Whoever hath a heart, he may,  
Without world's wealth,  
Lay hold on heavenly health,  
And shed abroad that blessed light benevolence.

There are celestial gems that all may give.  
The poor may smile, may speak, may help another live,  
May bind a wound, may serve, may sacrifice  
Their time, may bear with cheerfulness their lot and (gem  
of price!)  
May pray and praise and bless with adoration's innocence  
The Lord of Bounty, Wonder and Magnificence.

William Bashyr Pickard.



William Bashyr Pickard

# ARABIC WORDS IN ENGLISH \*

By the late Walter Taylor

There are about a thousand main words of Arabic origin in English, and many thousand derivatives from those words. Of the main words, two-thirds are either obsolete or rare; and of the remaining third, one-third are technical; so that about 260 of the thousand are in everyday use.<sup>1</sup> The first of our lists will give some idea of their variety. The dates given after the words indicate the first use recorded in the *Oxford English Dictionary* (*O.E.D.*), the *Shorter Oxford English Dictionary* (*S.O.E.D.*), or elsewhere.

The forms which Arabic words take in English are varied and confusing — witness the dozens of different spellings and pronunciations of the words *sugar*, *Mahomet*, *setwall* to be found recorded in *O.E.D.* The Arabic words which got into English before the Restoration period have by this time taken a thoroughly English form, accent and pronunciation — as have nearly all foreign loan-words borrowed before that time. For the most part they are not consciously regarded as Arabic words. The following list, which is far from complete, is illustrative of those English words, derived from or through Arabic,<sup>2</sup> which we may need to use every day, which we know how to pronounce and spell, and of which we know, or think we know, the meaning:

admiral 1205	mattress 1250
§alchemy 1362	monsoon 1584
alcohol 1543	†mosque 1400
alcove 1623	muezzin 1585
algebra 1541	mufti 1586
alkali 1386 §§	mummy 1400
Allah 1610	†musk 1398
almanac <sup>3</sup> 1391	†myrrh 825
apricot 1551	nabob 1612
†Arab 1634	nadir 1391
arsenal 1506	ogee(?) 1428
assassin 1259	ogive 1611
benzoin 1558	orange 1387
blighty 1915	popinjay 1310
†borax 1386	racket <sup>b</sup> 1500 (for tennis and other games)
†candy 1420	Ramadan 1599
†carat 1552	ream 1392
caraway 1440	safflower(?) 1562
carmine 1450	†saffron 1200
†check <sup>4</sup> 1314	sahara 1613
†chess 1406	†salaam 1613
cipher <sup>5</sup> 1399	†sandal-(wood) 1400
civet 1532	Saracen 893
coffee 1598	sash 1599
cotton 1290	senna 1400
crimson 1400	sequin 1613
†damask 1250	†sesame 1440
§decipher 1545	setwall 1225
†dragoman 13—	sheber 1603
drub(?) 1634	sirocco 1617
elixir 1266	sofa 1625
fardel(?) 1300	sugar 1289
gazelle 1582	†sultan 1555
giraffe 1594	†sultana 1585
harem 1634	syrup 1392
henna 1600	†tale 1601
Islam 1613	†talisman 1638
jar 1592	tamarind 1533
†jasmine 1562	tamarisk(?) 1400
jennet(?) 1463	tambourine 1579
kali (variant of alkali)	tare (weight) 1486
lemon 1400	tariff 1591
lute 1361	†tass 1483
magazine 1583	vizier 1562
masquerade 1507	

zedoary 1475  
zenith 1387

zero 1604

The words in the above list are all familiar words which were borrowed before the time of the Restoration. A few words borrowed since then have taken an accepted form and pronunciation, though they are patently foreign words; for example, most of them retain their native stress, and some of them attempt to transliterate the Arabic word:

alizarin 1835	kismet 1849
attar 1798	loofa 1887
camise <sup>c</sup> (?) 1812	§nunnation 1776
carafe 1786	sahib 1696
†cheque 1706	simoon 1790 (see note later)
hooka 1763	Sudan 1842
†kaffir 1801	Swahili 1814

There are also rarer words derived from or through Arabic which have taken a stable form and pronunciation in English. Some of them are now obsolete, and are known only to the scholar and historian. Others are technical, and are familiar to the modern doctor, scientist or geographer. Each savant will be inclined to put some or other of these words into the list of words in everyday use. To most of us they are all strange and exotic.

The Arabic loan-words belong to various fields, though they are all to a certain extent technical — the names of things strange to Europe. When Arabic works were first translated into Latin in the twelfth century men were seeking from the Arabs knowledge of alchemy, medicine, mathematics and astrology. Since that time travellers and merchants have borrowed a large variety of words. In order to give a fair idea of the extent of the various fields, words in the following lists are sometimes repeated from previous lists; for example, many drugs are recorded under both Botany and Medicine. Where there seems to be a discrepancy between the dates of a word in the various lists, the date in each list is to be understood as that of the sense in which the word was used.<sup>d</sup>

\* Courtesy, the Clarendon Press, Oxford, and also Mr. Taylor, son of the late author of S.P.E. Tract (*Arabic Words in English*), No. XXVIII, Oxford, 1933.

1 This is possibly an underestimate. The *Concise Oxford Dictionary* includes 405 of these words, of which 283 are of sufficient importance to be included in the *Pocket Oxford Dictionary*.

2 The following signs are used: † adapted into Arabic from or common to it with one or other of the Semitic languages; ‡ borrowed by Arabic from a non-Semitic source; § compounded of an Arabic (i.e. Semitic) and a non-Semitic element; || Indian Arabic, or Indian corruption of an Arabic word.

3 Stated in a Spanish-Arabic glossary to be of Arabic origin, but no word -manac giving a suitable meaning is known from native Arabic sources.

4 Cf. "check-mate", which is made up of the Persian *shâh* "king" and the Arabic *mât(a)* "is dead".

5 See article *The Lexicography of "Cipher"* by Walt Taylor in *Leeds Studies in English*, No. 11 (Leeds, 1933), for a discussion of rival Arabic etymons.

6 Acc. *rittu* "hand" and Arab. *râhat* "palm" and "racket"; cp. Fr. *jeu de paume*.

7 It is uncertain whether the late Latin *camisa* is borrowed from the Arabic *qamis* or vice versa (which is perhaps the more probable view).

8 For further illustration of these technical terms, see the various chapters of *The Legacy of Islam*, ed. Arnold and Guillaume (Oxford, 1931), an invaluable book, though there is no section dealing specifically with the philological legacy.

## (1) Animals, Birds and Fishes

abada 1592  
 albacore 1579  
 albatross 1672  
 albrok (mythical steed) 1635  
 alcatras 1564  
 alezan 1848  
 algazel (gazelle)  
 ante 1598  
 †Arab (horse) 1880  
 †ariel 1832  
 bulbul 1784  
 buzzard(?) 1300  
 civet 1532  
 †dabuh 1600  
 daman 1738  
 dante 1600  
 fennec 1790  
 gamoos 1928  
 gazelle 1582  
 genet 1418  
 ghoul 1786  
 giraffe 1594

gundi (Tripolitan Arabic) 1781  
 hardim 1398  
 jennet(?) 1463  
 jerboa 1662  
 kermes 1610  
 marabou 1823  
 popinjay 1310  
 §rabite 1320  
 roc (fabulous) 1579  
 saker 1400  
 sakeret 1400  
 sheregrig 1790  
 timbale 1854  
 tyse 1807  
 varan 1843  
 ||yaboo 1753  
 zebra(?) 1600  
 †zebub (a fly) ? date  
 zerda (Moorish Arabic) 1781  
 zibet 1594  
 ziczac 1844

## (2) Astronomy and Astrology

About twice the following number of star-names can be traced to Arabic, but many of them are obsolete. Perhaps the following are all still in use. To a philologist the name Regulus is the most interesting, for though it looks so Latin it cannot be connected with any known Latin *Regulus* or *Rex*, but is a rationalization of the Arabic name for the star, *rijl al'-asad* "lion's paw". The modern astronomical designation of star-names is given in brackets.

Achernar (*Epsilon Eridani*) ? date  
 Adara (*Canis Majoris*) ? date  
 Aldebaran (*Tauri*) ? date  
 alfriday 1614  
 Algenib (*Pegasi*) ? date  
 Algieba (*Leonis*) ? date  
 Algol (*Persei*) ? date  
 alidad 1450  
 almacantar 1391  
 almury 1391  
 almuten 1625  
 Alnath (*Tauri*) ? date  
 Alphard (*Hydrae*) ? date  
 Alpherat (*Andromedae*) ? date  
 Altair (*Aquila*) ? date  
 Alzachel, Arzachel (lunar object)  
 arin ? date  
 auge 1594  
 Azimech (*Virginis*) ? date  
 azimuth 1391  
 Benetnash (*Ursae Majoris*) ? date  
 Betelgeuze (*Orionis*) ? date  
 Dabih (*Ursae Majoris*) ? date  
 Denab (*Cygni*) ? date  
 Denebola (*Leonis*) ? date  
 Enif (*Pegasi*) ? date  
 tanin (*Draconis*) ? date  
 Fomalhaut (*Piscis Australis*) ? date  
 †hyleg 1625  
 Kiffa Australis (*Trianguli Australis*) ? date  
 Kiffa Borealis (*Trianguli Australis*) ? date  
 Markab (*Pegasi*) ? date  
 Menkab (*Ceti*) ? date  
 Merak (*Ursae Majoris*) ? date  
 Mirach (*Andromedae*) ? date  
 Mizar (*Ursae Majoris*) ? date  
 nadir 1391  
 Nath (see Alnath)  
 Regulus (*Leonis*) ? date  
 Rigel (*Orionis*) 1592  
 Scheat (*Persei*) ? date  
 Vega (*Lyrae*) 1638  
 Zedaron (*Cassiopeiae*) ? date  
 Zenith 1387

## (3) Botany

abelmosk (17th c.)  
 abutilon 1731  
 agalloch(?) 1633  
 alcanna 1625  
 alchemilla 1761  
 §alecost (see cost)  
 alfa (halfa)  
 alfalfa 1845  
 †algarroba 1845  
 alhagi 1769  
 alhandal 1683  
 alhenna (alcanna, henna)  
 alkanel 1326  
 alkanna 1888  
 §alkekengi 1440  
 apricot 1551  
 arar(-tree) ? date  
 argan 1800  
 artichoke 1531  
 §aubergine 1794  
 arazole 1658  
 †azedarac 1753  
 bael tree ? date  
 ballota ? date  
 ||banian 1599  
 baobab ? date  
 †bedeguar 1578  
 behen 1578  
 belleric 1757  
 ben 1559  
 bersin ? date  
 †bish 1830  
 †bonduc 1696  
 borage 1420  
 brazil 1386  
 †brinjal 1611  
 †calabash 1596  
 †camphor 1570  
 cancamon ? date  
 †cane 1398  
 canella(?) 1693  
 caper 1382  
 caraway 1440  
 †carob 1548  
 carthamus 1548  
 ceterach 1551  
 chebulic ? date  
 coffee 1598  
 †cost 1000  
 §costmary 1400  
 cotton 1400  
 †crocus 1000  
 cubeb 1300  
 †cumin 897  
 curcuma 1617  
 †diss 1855  
 doom, doum(-palm) 1801  
 durra 1798  
 †elemi (?) 1543  
 †emblic 1555  
 †fistic(k) 1548  
 †fustet 1821  
 †fustic 1545  
 gagal ? date  
 †galangal ? date  
 †galingale 1000  
 gingili 1704  
 halfa 1857  
 harmala 1000  
 hasheesh 1598

henna 1600  
 †jasmine 1548 (jessamy 1633)  
 kaki ? date  
 kat(h) 1858  
 †keiri 1578  
 †kermes (oak) 1598  
 ketmia ? date  
 †khair(-tree) ? date  
 kust-root ? date  
 lablab 1823  
 lemon 1400  
 †lilac 1625  
 lime 1622  
 loofa(h) 1887  
 mace (?) 1377  
 macis ? date  
 manna 897  
 marum ? date  
 †mastich ? date  
 mauze 1681  
 mazagan 1754  
 metel, methel 1528  
 mezereon 1477  
 musa 1578  
 muse (plantain-fruit) 1578  
 †myrrh 825  
 nagbush ? date  
 †nard 971  
 nebeck 1846  
 †nenuphar 1425  
 folibanum 1398  
 †orange 1387  
 orcanet 1548  
 †pasteque 1585  
 †(red) sanders 1553  
 †retama 1771  
 ribes 1562  
 safflower (?) date  
 †saffron 1200  
 †sandal(-wood) 1400  
 †sandarach ? date  
 †sanders 1329  
 †santal 1672  
 †sebesten, -an 1400  
 senna 1400  
 †sesame 1440  
 setwall 1225  
 †sissoo ? date  
 sisum ? date  
 skirret (?) 1338  
 †spinach 1530  
 sugar 1289  
 sumach 13—  
 sumbul 1790  
 sunt 1820  
 tacahout (Berber Arabic)  
 ? date  
 tacout (variant of prec.)  
 tamarind 1533  
 tamarisk (?) 1400  
 †taraxacum 1706  
 tarchon ? date  
 tarfa 1858  
 tarragon (?) 1538  
 tartaga ? date  
 †turmeric (?) 1538  
 turpeth (turbith) 1400  
 usnea 1597  
 †zerumbet 1555

## (4) Chemistry and Alchemy

§alcamyn 1432  
 §alchemy 1362  
 alchitran 1325  
 alcohol 1543  
 §alembic 1374  
 alkahest (? pseudo-Arabic)  
 1641  
 alkanel 1326

alkali 1386  
 §almagest 1386  
 §altincar 1753  
 aludel 1559  
 amalgam (?) 1471  
 §anatron (natron)<sup>13</sup> 1706  
 §anil 1581  
 antimony (?) 1477

†arsenic<sup>9</sup> 1386  
 †athanor 1471  
 attar 1708  
 azoth 1477  
 benzoin 1558  
 †bezoar 1277  
 bismuth (?) 1668  
 †borax 1386  
 †carboy 1755  
 §chemistry 1600  
 †colcothar 1605  
 †crocus 1471  
 elixir 1386  
 heautarit<sup>10</sup> 1610  
 jamenous<sup>11</sup> 1678  
 jargon 1769  
 †karabe 1545  
 †kermes 1753  
 †kibrīt<sup>12</sup> 1610  
 (lapis-)lazuli 1398  
 limbeck 1350

matrass 1605  
 †naphtha 1382  
 †natron<sup>13</sup> 1684  
 nitre<sup>13</sup> 1400  
 occamy 1596  
 otto 1813  
 realgar 1400  
 †saffron (of lead, &c.) 1681  
 tabasheer 1598  
 †talc 1601  
 †tartar 1386  
 §tewfikose 1890  
 trona<sup>13</sup> 1799  
 turpeth (turbith) 1616  
 †utty 1400  
 usifur<sup>11</sup> 1678  
 zaffer 1662  
 †zarnich<sup>9</sup> 1610  
 ziniar<sup>11</sup> 1678  
 zircon 1794

halawa 1673  
 holloek 1576  
 jar 1592  
 ||jelaubee 1870  
 leban 1698  
 marzipan (?) 1494  
 ||misree 1810  
 raccahout ? date  
 ribes 1562  
 rob 1578  
 salep 1736  
 saloop 1712

sambouse 1609  
 sherbet 1603  
 sherry 1608  
 ||shrab 1662  
 shrub 1747  
 skirret 1338  
 sugar 1289  
 syrup 1392  
 †tass 1483  
 †tazza 1828  
 zarf 1836

### (8) Geography and Travel

adawlut 1822  
 †adobe 1834  
 albricias 1663  
 alcalde 1615  
 alcorana 1665  
 aldea 1609  
 alfandica 1615  
 alforge 1611  
 alma(h) 1814  
 ||almadia 1681  
 †bakshesh 1625  
 †barbary 1300  
 cafila 1594  
 coffle 1799  
 danakil ? date  
 †dragoman 13—  
 farash 1600  
 feddan 1817  
 fellah 1743  
 †fonda 1826  
 †fondaco 1599  
 †fonduk 1704  
 gebel ? date  
 hakim 1615  
 hammam 1625  
 howda(h) 1774  
 imaret 1613  
 jizia 1683  
 Kaffir 1801  
 khamseen 1685  
 kharaj 1860  
 khilat 1684  
 khor 1884  
 §kibitka 1799  
 kuphar 1800  
 maghraby 1704  
 ||mahal 1623  
 malik 1855  
 mandara(h) 1865  
 manzil 1634  
 mastaba(h) 1603  
 mattamore 1695

### (5) Clothing and Stuffs (chiefly Oriental)

aba ? date  
 abaya 1836  
 acton 1300  
 agal 1920  
 ||agam 1614  
 §amice (?) 1430  
 atlas 1673  
 †babooch 1695  
 baldachin 1598  
 †baracan 1638  
 brodekin 1481  
 buckram 1222  
 burdet (?) 1710  
 burnous 1695  
 bustian 1463  
 caban 1693  
 §calico (?) 1515  
 †camaca 1375  
 camise (?) 1812  
 camlet 1400  
 †cassock 1550  
 chiffon 1876  
 †ciclatoun 1225  
 ||cottanee 1622  
 †damask 1430

fustian 1200  
 gauze (?) 1561  
 haik 1613  
 ihram 1704  
 †izar 1836  
 jibbah 1836  
 jupe 1290  
 kefia<sup>14</sup> 1817  
 mandil 1662  
 maidill 1579  
 mockado 1543  
 mohair 1570  
 moire 1660  
 mousseline 1696  
 mufti 1816  
 muslin 1609  
 nacarat 1839  
 †phota (foota) 1616  
 sash 1599  
 sherryvallies 1778  
 sherwal 1844  
 tabby 1638  
 †taffeta 1373  
 tarboosh 1702  
 tobe 1835

### (6) Dyeing and Colouring

A considerable number of dye-stuffs were imported from the East before the development of modern colour-chemistry. At the expense of repeating words recorded under other headings, we collect here those connected with the craft of dyeing.

alcanna 1625  
 alizari(n) 1835  
 alkanet 1326  
 almagra 1703  
 alquifou (for pottery) 1819  
 §anil 1581  
 §azure 1374  
 belleric 1757  
 brazil 1386  
 carmine 1712  
 carthamus 1548  
 crimson 1400  
 †crocus 1000  
 †fustet 1821  
 †fustic 1545

harmala 1000  
 henna 1600  
 †kermes 1598  
 †lac 1553  
 lake 1616  
 §litmus 1502  
 nacarat 1727  
 orcanet 1548  
 realgar 1400  
 †(red) sanders 1553  
 safflower (?) 1562  
 †saffron 1200  
 †sandars 1329  
 sumach 13—  
 †zarnich 1610

### (7) Food, Drink and Vessels

alcarraza 1818  
 algarde 1400  
 arrack 1602  
 †botargo 1598  
 ||cabob 1690  
 †candy 1420

carafe 1786  
 caramel (?) 1725  
 carotel 1704  
 cubeb 1300  
 †galingale 1000  
 goola 1836

### (9) Mathematics

A surprisingly short list; it appears that the Arabic mathematical terminology was translated, not borrowed. Anyway there is little to borrow in mathematics except figures, and our figures are of course borrowed from Arabic; and our way of writing them from right to left is Arabic, for our unit column, which logically comes first, is at the right, and the columns increase in value as they go to the left, as they do in Arabic.

9 The ultimate origin of the Arabic *zarnīkh* and the Persian *zarnah* is uncertain.

10 Ben Johnson, *The Alchemist*. Ar. *utārid* "quicksilver".

11 In *Geber*, tr. R. R. Russell, ed. Holmyard, London, 1928.

12 O.E.D. says 1706; but the word occurs in Ben Johnson, *The Alchemist*, spelt *chibrit*, Arabic *kibrīt* "sulphur".

13 It is uncertain whether the Assyro-Babylonian *nitru* or the Egyptian *ntr(y)* is the origin of the word *natron*, and these may both come from an older common source.

14 Perhaps late Lat. *cofea* or *cuphia* "coif".

15 For Sahara see p. 17.

algebra<sup>18</sup> 1551  
algorism<sup>19</sup> 1230  
almachabel 1570

augrim (algorism)  
cipher 1399

### (10) Medicine and Surgery<sup>20</sup> (nearly all obsolete)

algebra<sup>21</sup> 1541  
alkermes 1605  
§alphenic 1657  
avives 1616  
‡azedarac(h) 1753  
‡bang (benj) 1598  
‡bezoar 1477  
‡bish 1830  
borage 1420  
cubeb 1300  
‡elemi (?) 1543  
elixir 1386  
‡emblic 1555  
essera 1706  
fives (avives)  
guides 1400  
hakeem 1585  
hasheesh 1590  
latic 1684  
lonoch 1544

majoon 1781  
meri 1400  
mezereon 1789  
mirach 1400  
mummy 1400  
nucha<sup>22</sup> 1400  
olibanum 1398  
salep 1736  
saphena 1398  
sebesten 1400  
sief 1550  
siphac 1398  
soda (headache) 1540  
subeth 1398  
§subethal 1541  
sumbul 1790  
tabasheer 1598  
‡taraxacum 1706  
turpeth (turbith) 1400  
vives (avives) 1523

### (11) Music

“ alligator ”<sup>23</sup> 1931  
atabal 1672  
§guitar 1621  
hocket 1326  
kanoon 1714  
lute 1361  
naker 13—  
rebeck 1509  
ribibe 1386

ribible 13—  
santir 1853  
‡tabor 1290  
‡tambour 1484  
tamboura 1585  
§tambourine 1579  
timbal 1680  
zalzalian (scale) 1931  
zambra 1670

### (12) Place-names, Proper Names and Titles

Abbasides *Abbāsiyīn* adj. pl. from personal name *'Abbas*  
Abencerrages *Ibn Serāj*  
Abencuzman *Ibn Quzmann* (fl. early 12th cent.)  
Abuhamel *'Abū Hāmid* (see Algazel)  
Abulcasis *'Abū-l-Qāsim* (d. c. 1013)  
Abulfaraj(ius) *'Abū-i-Farāj* bar *'Ebryā* or *Ibn al-'Ibri* (1226-86) perhaps better known as Barhebraeus  
Abulfeda *'Abū-l-Fidā* (1273-1331)  
Abuna 1631  
Abyssinia 1198 f. Latin (16th cent.) f. Pg. *Abex* f. Ar. *Habash*  
Aeysha, Ayesha, Aisha, Aysha, &c. *'A'isha*  
Aghlabids *Alghaleba* (conquerors of Sicily in 9th cent.)  
Aladdin *'Alā ad-dīn*  
Albategnius *Al-Battānī* (wrote c. 900)  
Aleppo, Italian, f. Ar. *Halab*<sup>24</sup>  
Alfraganus *Al-Farghānī* (c. 860)  
Algazel *'Abū Hāmid ibn Muhammād al-Tūsī al-Ghazālī* (1058-1111), also known as Abuhamet  
Algeria *al-jazīra*  
Algiers *al-jazīra*  
Algorism *Muhammad ibn Ahmad al-Khwārizmī* (10th cent.)  
Alhambra, built in 1273 by *Muhammad ibn al-Ahmar* (fem. *hamrā*)  
Alhazen *'Abū 'Alī al-Hasan ibn al-Haytham* (10th cent.)  
Almohades *Al-Muwahhidūn*, a Berber dynasty in Spain in 12th and 13th centuries  
Almoravides *Al-Murābitūn*, a Berber dynasty which ruled at Cordova 1087-1147  
Alpetragius *Al-Bitrūjī* (12th cent.)  
Alpharabius *Al-Fārābī* (10th cent.)  
Alvarez (common proper name in Spain) *Al-fāris* “the knight”  
Ameer 1614  
Andalusia *'Andalūs*  
Arab 1634  
Arabia 1711  
Araby 1175  
Arzachel *Az-Zarqālī* (1029-87)  
Avempace *Ibn Bājja* (d. 1138)  
Avendeath *Ibn Dāwūd* (12th cent.)  
Avenzoar *Ibn Zuhr* (d. 1162)  
Averroes *'Abū-l-Walīd ibn Rushd* (1126-98), sometimes referred to as Ibn Rushd  
Avicebron *Ibn Gabīrōl* (1020-50 or 1070)  
Avicenna *'Abū 'Alī al-Husayn ibn 'Abd Allah ibn Sīnā* (980-1037)

Azharite 1932  
†Barhebraeus, see Abulfaraj(ius)  
Barmecide 1713  
Bedouin 1400  
Berber<sup>25</sup> 1842  
Bethlehem *beit lahm*<sup>26</sup>  
Brazil 1555 (called after the tree)  
Cafiristan, Pers. “country of the Kāfirs” (i.e., pagans)  
Cairo *al-qāhirah* f. *qāhir* “victorious”, the name of the planet Mars, which crossed the meridian of the new city while the foundation of the walls were being laid in 969. The modern Arabic name for Cairo is *Misr*, applied also to the whole country, Egypt  
Cid 1687 *sayyid* (colloq. *sid*) “master, lord”  
Edrisi *Al-Idrīsī* (12th cent.)  
Elmacin *Gīrgīs Al-Makīn*, called also *Al-'Amīd* (1205-73)  
Emir 1625  
Geber *Jābir ibn Hayyān (as-Sūfi)* (fl. 8th cent.)  
Generalife *jānnat-al-'arīf*  
Gibraltar 1952 f. Sp. f. Ar. *jebel al-Tāriq* “Tariq’s hill”, after the leader of the Berber armies which invaded Spain, 711  
Guada- in Spanish place-names, *wādī* “valley”  
Guadalupe *Wādī al-lubb* (Latin *lupus*) “valley of the wolves”  
Himyarite 1842  
Homerite 1613  
Ismaelite 1571  
Jesus Ali *'Alī Ibn 'Isā* (c. 1000)  
Kabyle *qābīla* “tribe”  
Maghreb Ar. f. *gharb* “west”  
Mahomet 1380 *Muhammad* (570-632)  
Mecca 1823  
Miramolin 1779  
Mirza 1615  
Mogul 1588  
Morocco 1600, so called from the town *Marrakesh*  
Mudir 1864  
Moonshee 1622  
Nabob 1612  
Nazir 1678  
Omar Khayyam *'Umar ben Ibrāhīm al-Khayyāmī* (11th cent.)  
Omdah ? date  
||Omrah 1616  
Osmanli 1813  
Ottoman 1585  
Percival f. Fr. f. Ar. *fāris al-fāl* “rider or knight of good destiny or of the prize”. For this and other suggested etymologies see Kokotsch 592 (in bibliography).  
Rais (Rice) 1619  
Ras ? date  
Rhazes *Ar-Rāzī* (865-925)  
†Sabeans 1586  
Sahara 1613  
||Sahib 1627  
Sahidic<sup>27</sup>  
Saladin *Salah al-Dīn* (1137-93)  
Saracen 893  
Sayyid 1615 (same as Cid)  
Serendib *Sarandib*  
Sheikh<sup>28</sup> 1577  
Shereef 1560  
Sidi 1615 (same as Cid)  
Sierra *sahāra* (i.e. sahara)

16 Perhaps Greek.

17 Turk. *zabitiyah* from Arab. *dabt*.

18 Cf. thesurgical term, 1541.

19 The form *algorithm* is erroneous. The word has nothing to do with *arithmetic*, *logarithm*, &c., but is ultimately from the Arabic personal name *Al-Khuwārazmī*, from the translation of whose works on mathematics the Arabic figures became known in Europe.

20 See also *Arabic and Latin Anatomical Terminology* by A. Fonahn (Kristiania, 1922).

21 Not from the name of the Arab doctor Geber, but from Arabic *al-jabr* “the re-union of broken parts”.

22 The adjective *nuchal* (1835) is still in use.

23 See *The Legacy of Islam*, p. 16.

24 Much older than the Arabic *Halab*, as shown by Assyro-Babylonian *Hallaba* in 8th century B.C.

25 The Sum. *bari*(?) “strange”, “hostile”, and by reduplication the Acc. *barbaru* (1) “hostile”, (2) “wolf” are cognate.

26 Acc. *bit Lahmu* “house of (the god L.” (not “house of bread”).

27 Not from *sa'id* “fortunate”, as *O.E.D.* has it, but from *sa'id* “upper” (Egyptian).

28 For pronunciation see page 18.

† Soldan 1297  
 Sudan 1884  
 || Sudder 1787  
 Sultan 1555  
 Swahili 1814  
 Trafalgar *taraf al-ghâr* "cape of the cave"  
 Vizier 1562  
 Wafd 1919  
 Wahabi 1807  
 Wali 1727  
 Wazir 1715

Zalzal (d. 791), a Moslem musician who introduced a new scale, made a new kind of lute, and experimented with the neutral third

Zanzibar 1586 *Zanjibâr* "region of the blacks", originally the east coast of Africa; then limited (by the 15th cent.) to the island  
 Zouave 1830

### (13) Religion (chiefly Islamic)

afreet 1802  
 alcoran 1366  
 alfaqui 1615  
 Allah 1610  
 alsirat ? date  
 assora (sura) ? date  
 bismillah 1813  
 caliph 1393  
 casis 1688  
 †Copt 1615  
 †darwîsh 1585  
 Druse 1786  
 eblis ? date  
 eed 1671  
 faki 1872  
 fakir 1609  
 genie 1655 (genius 1590; jinn 1684)  
 hadith ? date  
 hadj 1704  
 hadji 1585  
 §halacor 1662  
 Hanafite 1738  
 Hanbalite 1841  
 haram 1829  
 hegira 1590  
 imam 1613  
 Islam 1613  
 Ismaelian 1839  
 jinn 1684  
 §Kaderite 1727  
 Kaffir 1608  
 Karmathian 1819  
 kibla(h) 1704  
 khutba 1800  
 kismet 1849  
 Koran 1625  
 madrasa(h) ? date

Mahdi 1792  
 Mahound (Mahomet) 1205  
 Marabout 1623  
 § Maronite 1571  
 masjid 1646  
 Maumet (Mahomet) 1205  
 mesquita 1477  
 mimbar 1836  
 minaret 1682  
 Moharram 1615  
 Moslem 1615  
 mosque 1400  
 Motazilite 1727  
 Mozarab 1753  
 muezzin 1585  
 Mufti 1586  
 mulla(h) 1613  
 mussulman 1563  
 Ramadan 1599  
 rayah 1813  
 Sabian 1614  
 Shafite 1704  
 †Shaitan 1638  
 Shia(h) 1626  
 sufi 1653  
 sunna 1687  
 Sunni 1626  
 sura 1615  
 taboot 1856  
 †talisman<sup>30</sup> 1599  
 taweez 1819  
 tekbeer 1708  
 †tuba 1817  
 turba 1687  
 ulema 1688  
 weli 1819  
 †Zendeek 1842  
 zikr 1836

### (14) Shipping

argosy (?) 1577  
 cable 1205  
 caracoa 1627  
 carrack (?) 1386  
 †chebec 1762  
 dahabia 1877  
 †dhow (dow)<sup>31</sup> 1799  
 felluca 1628  
 jerm 1586

magazine 1628  
 malum 1887  
 marabuto 1622  
 mistico (?) 1801  
 sambook 1582  
 tarette 1352  
 tartan 1588  
 xebec

### (15) Trade

†tabas 1753  
 †tabassi(s) 1753  
 adeb 1743  
 ||agenas (ajnas) 1665  
 alcatif 1598  
 alcavala 1776  
 aljofar 1886  
 amber 1398  
 †fardeb 1743  
 arroba 1598  
 ashrafee 1886  
 ||bahar 1569

basan (bazan) 1714  
 buckal 1800  
 cabeer 1752  
 calay 1886  
 †camphor 1313  
 caphar 1703  
 †carat 1575 (1552)  
 deaner ? date  
 ||deloll 1665  
 †dinar 1634  
 †dirhem 1788  
 †douane 1656

fanega 1502  
 fluce<sup>32</sup> 1599  
 hameise c. 1400 (diamond)  
 irade 1885  
 †kantar 1555  
 magazine 1583  
 maravedi 1430  
 medine 1583  
 medjidie 1856  
 miskal 1555  
 †oke 1586

†quintal 1470  
 rotl<sup>33</sup> 1615  
 sequin 1613  
 seraph 1576  
 sherifi 1615  
 ||shoff 1618  
 sicca 1618  
 tare (weight) 1486  
 tariff 1591  
 zabeta 1799

### (16) Various

albricias<sup>34</sup> 1663  
 alcove 1623  
 §alfin (alphin) 1440  
 almanac 1391  
 amate 1320  
 amulet 1447  
 †balas 1414  
 bardash 1548  
 baroque (?) 1851  
 †cadi 1586  
 caliper (?) 1588  
 †check 1314  
 †checkmate 1346  
 †cheque 1706  
 †chess 1300  
 ||cushy 1857  
 fardel 1300  
 †fers 1369  
 gabel(le) (?) 1413  
 garble 1483  
 haras (?) 1300  
 harem 1634  
 hazard 1300  
 Hobson-Jobson 1673  
 hooka(h) 1763  
 houri 1737  
 kaif (kef) 1808  
 kalian 1835  
 khan 1400  
 kohl 1799  
 †koorbash 1814  
 lackey (?) 1529  
 macabre 14—  
 macrami 1869

magazine (periodical) 1731  
 martingale 1589  
 marshallah 1855  
 mashrabia 1836  
 masquerade (?) 1587  
 matachin 1578  
 mattress 1290  
 ||\$mem-sahib 1857  
 †mesquin 1706  
 mummy 1615  
 nacre (?) 1598  
 †nard 971  
 ogee 1428  
 ogive 1611  
 ottoman 1806  
 racket (for games) 1500  
 ream 1392  
 risk 1661  
 †rook (chess) 13—  
 †salaam 1613  
 saladine 1728  
 serendipity 1754  
 sice 1653  
 sofa 1625  
 †talisman<sup>35</sup> (?) 1638  
 tamasha 1623  
 †tandour 1662  
 ||vacca 1673  
 ||vakeel 1596  
 vali 1686  
 wakeel 1803  
 zilla(h) 1772  
 ziraleet 1794  
 zubt 1813

### (17) War

acton 1300  
 admiral 1205  
 alcayde 1502  
 alcazar 1615  
 alferes 1591  
 algarad 1649  
 almacour 1300  
 alguazil 1598  
 arsenal 1506  
 askari ? date  
 assassin 1531  
 †assegai 1523  
 atalay ? date  
 bala 1893  
 †barb 1566  
 barbican 1300  
 bard 1480  
 ||bundook 1875  
 calibre (?) 1567  
 caliver (?) 1568  
 cebratane 1671  
 douar 1829  
 fanfare (?) 1605  
 ghazi 1753  
 †handjar 1603  
 §havildar 1698

house (saddle-cover) 1283  
 housing 1400  
 jazerant 1400  
 ||jemaar 1763  
 jereed 1662  
 jihad 1869  
 jumbee 1853  
 ||jysie 1876  
 kaimakam<sup>36</sup> 1645  
 kavass 1819  
 ||killadar 1778  
 §lancegay 1386  
 mafia 1875  
 magazine 1589  
 mameluke 1511  
 razzia 1821  
 †risaldar 1773  
 §selictar 1684  
 §seraskier 1684  
 §siladar 1802  
 §subadar 1698  
 †tabor 1877  
 †turquois (quiver) 14—  
 zareeba 1849  
 †zumbooruk 1825

30 This is an obsolete word meaning a learned Turk, a muezzin, &c. For the other "talisman", see p. 568.

31 Origin unknown. Not Arabic.

32 Possibly Lat. *follis* "piece of money".

33 Possibly Greek.

34 See Skeat, *Tudor and Stuart Words*, p. 6.

35 See page 14.

36 Properly a Turkish word composed of two Arabic words.

# TOWARDS UNIFORMITY IN THE RECITATION OF THE QUR'AN

*The Rector of al-Azhar University, Cairo, Egypt,  
The Shaikh 'Abd al-Rahman Taj*

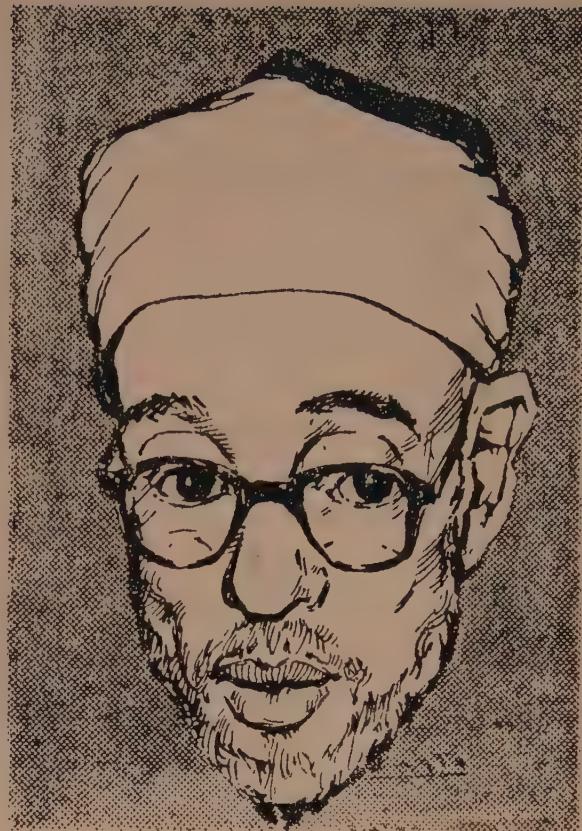
## Al-Azhar appoints a Research Committee

The Shaikh 'Abd al-Rahman Taj, the Rector of the University of al-Azhar in Cairo, has recently ordered the setting up of a committee of Muslim scholars and Arabic grammarians, as well as scholars noted for their Islamic and Qur'anic studies, and charged this committee with the task of making recommendations to him on the best methods that could ensure the maintenance of uniformity and purity in the printing and public recitation of the Qur'án in the Muslim and non-Muslim countries. The research which the committee will undertake will not be confined to the text of the Qur'án as used in Egypt, nor to the methods of recitation adopted there, but will deal with the various methods of printing common in Muslim countries, as well as the dialects and accents in which the Qur'án is recited in countries where the mother tongue is not Arabic.

The committee began its work by approaching the Egyptian Ministry of Foreign Affairs with the request that it should obtain for it a sample copy of each edition of the Qur'án in circulation in every part of the Muslim and non-Muslim world. The committee has also started to listen to recitations of the Qur'án broadcast by Muslim and non-Muslim countries, and to make recordings of these broadcasts. This will help the committee in no small measure to study the defects in the printing and pronunciation of the Qur'án, and later to recommend methods for rectifying and overcoming these defects and shortcomings.

Asked about the task entrusted to this committee and the purpose of its mission, the Rector of al-Azhar said: "It was unfortunate for the Muslims that they were for a long time rather unmindful of the importance of their religion and the need for its preservation from alien impurities caused either by wilful interference by the enemies of Islam or simply by the ignorance of those who professed Islam. And in this way there were encroachments on the religion of Islam, which before long became apparent in disunity affecting the national and political status of the Muslims. Had the Muslims given due care to the Qur'án, and united themselves over it and achieved unison in their outlook upon it, and had they taken care to understand it fully in the same harmonious spirit, they would have achieved unity among themselves and played their proper role in the advance and progress of civilization . . . ."

The Rector of al-Azhar added that in his view the differences, however slight, in the text of the Qur'án used in various Muslim countries, as well as the differences in the methods of recitation and chanting, were among the important obstacles standing in the way of the unity of the Muslim brotherhood of nations as a whole. At one time the Qur'án was being recited in all parts of the Muslim world in pure Arabic; later it was recited in a dialect that was only semi-Arabic, and recently the Qur'án has been recited in some Muslim countries in the English language. This deviation from the original form in which the Qur'án was originally recited has, in the view of the Rector of al-Azhar, caused it to become infected with undesirable impurities and has



made it assume in the minds of some Muslims a form and purport which it did not originally possess.

"In the whole world at the present time there is a pressing desire on the part of various nations — Muslim and non-Muslim — to know more about Islam and the book of Islam," the Rector of al-Azhar said. "The Qur'án is being recited very frequently over the radio in Muslim countries as well as in non-Muslim countries in broadcasts they direct to the Muslim peoples. Al-Azhar will do its best to monitor as much as possible of such broadcasts. It will take note of defects in the rendering of the Qur'án, and will contact the proper authorities to draw their attention to these defects, and help to rectify them without delay. A similar procedure will be followed in the case of published texts of the Qur'án. The publishers or distributors of the imperfect text will be approached and helped to correct the defects in future issues, and, where necessary, asked to withdraw grossly imperfect editions from circulation."

The Rector of al-Azhar concluded by saying: "In all this we feel an urgent sense of duty towards Islam and the people of Islam. And we are confident that once our mission is known and the honesty of our purpose ascertained by Muslim and non-Muslim authorities, we shall receive every co-operation, and progress quickly towards realizing our cherished aim of spreading among the Muslims as well as the non-Muslims a better understanding and appreciation of the Qur'án. . . . The success of our mission depends upon our ability to instil in the heart of every Muslim an appreciation of the fact that it is one of his sacred duties to preserve the purity of the Qur'án, and to rectify any errors or mal-practices he may find in other people's understanding of the Qur'án. With such an effort on the part of all conscientious Muslims the day will not be long when the people of Islam will be blessed with unity and solidarity again — and consequently with added strength and prosperity."

# THE CAMEL : One of t

The camel's unique ability to go without water is the shared by any other animal useful to man in the

THE CAMEL LOSES 50 lbs. IN 8 DAYS

"DO THEY NOT LOOK AT THE CAMELS,

## The Qur'an on the camel

In the Qur'an there are many things to which man's attention is drawn in proof of the existence and oneness of God. Even the most trivial things around us are mentioned for man to take a lesson therefrom and to know the ultimate reality. Among the many things referred to in the Qur'an the horse has a pride of place when it says: "And the horses and mules and donkeys so that you may ride upon them and as an ornament" (16:8); "and make ready for them whatever force you can and horses tied at the frontier" (8:62). The Prophet Muhammad himself was fond of horse-racing and loved the horse. But even this animal which the Qur'an mentions for its usefulness to man and which the Prophet prized so highly is not spoken of in the same terms as the camel. Thus the verse:

"Do they not look at the camels,  
How they are created ? "

was never satisfactorily explained or understood.

The researches of Professor Dr. Knut Schmidt-Nielsen, of Duke University, Durham, U.S.A., relating to the camel, show not only how "the ship of the desert" can survive hard work in the blazing heat and go on for so long without a drop of water, and also explode many fables about this animal, especially the idea that the camel stores water in his stomach for days, but enables us to understand the full import of the verse of the Qur'an above referred to.

Besides, this verse is so couched that it cannot be the outcome of the imagination of a man, leave alone an illiterate that the Prophet Muhammad was. If any proof was required to show that the Qur'an was revealed and not the handiwork of the Prophet Muhammad, this one verse of the Qur'an should be enough to quell the doubts of a sceptic.

The Qur'an in talking of Muhammad in chapter 68:1-2, says: "By the inkstand and the pen and that which they write! Verily you are not mad". In other words, the truth of the mission of the Prophet Muhammad will become apparent in proportion to the advance of knowledge. This is what is actually happening now. The Qur'anic verses about the special peculiarities of the camel is a case in point.



What the camel possesses in contradistinction to other animals useful to man

- (1) *The camel possesses half a dozen extraordinary gifts that are not shared by any other animal so useful to man in the arid parts of the earth — one-fourth of its entire area.*
- (2) *While the camel cannot store water as such, he conserves every drop of water in his body tissues.*

# great riddles of nature

sult of half a dozen extraordinary gifts that are not  
d parts of the earth, about one-fourth of its area

DRINKS 100 QUARTS IN 10 MINUTES

"THEY ARE MADE?" (The Qur'an 88:17)



3) The camel never pants, never breathes with his mouth open, even in the hottest Sahara weather, and perspires so little because it can regulate its body temperature that its skin always feels completely dry.

4) When the camel loses water under prolonged heat, he does not lose water from his blood stream.

## The peculiarities of the camel

UNESCO sponsors research into facts and fables about the camel

*A Summary of the Findings of Professor Schmidt-Nielsen*

How the camel, the "ship of the desert", can survive hard work in the blazing heat of the tropical desert for a week or more without a drop to drink has long been a mystery. Ancient lore has it that water is stored in the hump, but this is impossible because the hump is solid fat. Modern lore says that the camel drinks abnormal quantities of water whenever he has a chance and stores it in one of his multiple stomachs, which are similar to those of the cow. This is also not true. There is no excess of water in the stomach and, in fact, the camel does not drink large amounts of water until after he has been well dried out. Then he may drink more than 16 gallons, but he thus merely restores his water-content to normal, with no excess for future thirst.

The mystery has now been solved by twelve months of painstaking research at Beni Abbes, some 500 miles within the Algerian Sahara, where the temperature often reaches 140°F. Dr. Knut Schmidt-Nielsen, Professor of Zoology at Duke University in the United States of America, directed the study and reported the results to the Unesco Advisory Committee on Arid Zone Research, which met at the University of Arizona, United States of America, in April 1953, in connection with the International Arid Lands Meeting held under the auspices of the American Association for the Advancement of Science. His research had been sponsored by Unesco, the Guggenheim Foundation, Duke University and the United States Government.

The camel's unique ability to go without drinking water turns out to be the result of half a dozen extraordinary gifts that are not shared by any other animal. While he cannot store water as such, he conserves every drop of water in his body tissues as if his life depended on it, which in fact it does. The most obvious evidence is that his excretions are very low in water content. Those from his intestinal tract are practically dry, while those from his kidneys are so small in amount that they amount to only three-quarters of an ounce per hour, or less than a pint per day, even when he can drink all he wants.

Many animals use large amounts of water in hot weather to keep their body temperature close to normal. They keep themselves cool by evaporating water from their skin in sweating or from their tongue and respiratory tract by panting. This the camel also avoids. He never pants, never breathes with his mouth open, even in the hottest Saharan weather. And the camel perspires so little that his skin

always feels completely dry. It has, in fact, been claimed that the camel has no sweat glands, but Dr. Schmidt-Nielsen discovered a dense pattern of sweat glands widely distributed over the surface. But these seem to come into play

is not used to keep the body heat in winter but to keep the external heat out in summer. Experiments showed that a camel whose fur had been clipped lost considerably more water than he did before being close-clipped. This effect, however, has already been observed with desert soldiers, who lose much less water when clothed than when nude. And desert people have long protected themselves by relatively heavy clothing.



*The camel, unlike other animals, does not cool himself by evaporation*

only when the body temperature reaches a danger point and then they secrete no more water than is absolutely necessary.

Since the camel does not cool himself by evaporation it follows that this body temperature must rise above normal in hot weather. Thus the most surprising result of the research was that in hot weather the body temperature of the camel can rise from 90°F. to 104°F. without ill-effects to the animal. In winter, or when water is plentiful, the increase in temperature is much less, but as soon as he feels a shortage of water the body temperature is allowed to go up, which not only conserves water but reduces the amount of heat taken in from the air or the hot sand. But when the limit of 104°F. is reached, sweating sets in to keep the body temperature from rising any higher.

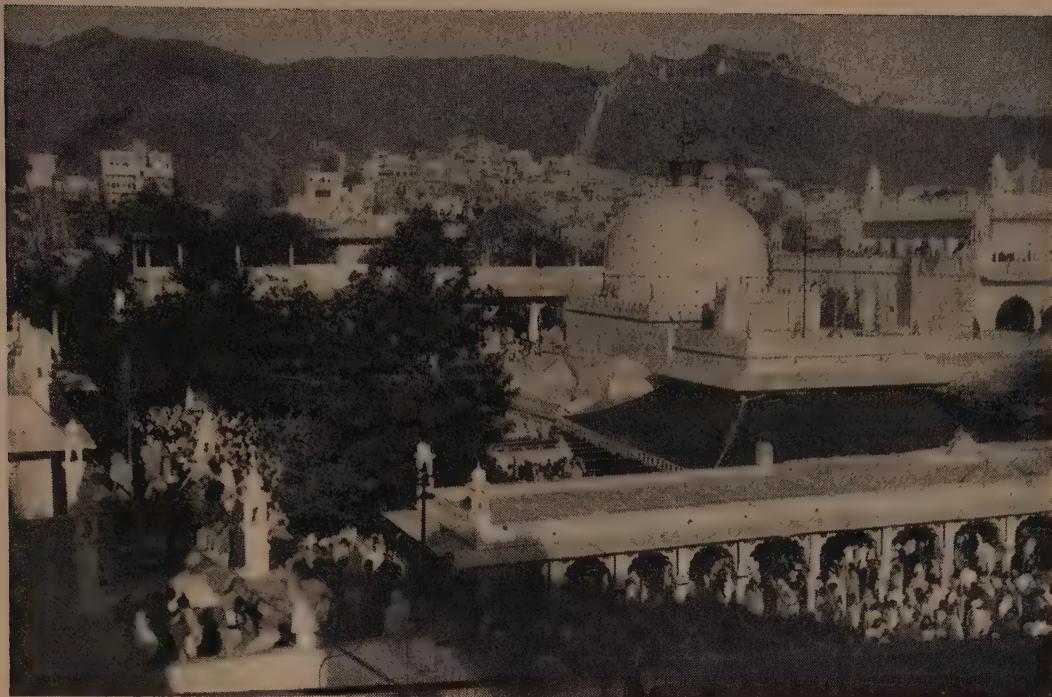
One further, but internal, factor is involved. When the camel does lose water under prolonged heat and when his body temperature is well above normal, he does not lose water from his bloodstream. Under the most strenuous conditions of dehydration the concentration of his blood plasma remains close to normal, which is probably what enables him to survive. Instead the water for digestion and for evaporation comes from his tissues from the spaces between his muscle cells and from the cells themselves. While he cannot endure this indefinitely, the lack of any serious change in his blood plasma, especially any thickening of the blood, keeps his physiological processes relatively normal and avoids any ill-effects of drying out and of high body temperature.

The camel's thick fur is an additional protective device. Unlike that of the Arctic animals, it

the loss of body weight, chiefly in the form of water when the camel is kept on a perfectly dry diet. In cool January weather the average loss is 0.9 per cent of the camel's weight per day; in a hot June it is 2.2 per cent. By contrast, the donkey loses 3 per cent per day in January and 7.7 per cent per day in June. One camel, after 17 days without water, decreased in weight from 660 lb. to 458 lb., then drank 16 gallons of water and increased his weight by 30 per cent.



*The camel's protective devices enable him to lose in hot June weather 2.2 per cent of his weight, whereas the donkey in the same weather loses 7.7 per cent*



*A general view of the surrounding area of the mausoleum of Mo'inuddin Chishti at Ajmer, India. In the foreground is visible the one-storied beautiful mosque in white marble, built by the Moghal Emperor of India, Shah Jahan (1627-1658 C.E.) with the mausoleum of the Saint in the centre and the mountains in the background*

## MO'INUDDIN CHISHTI, THE SAINT OF AJMER (1142-1236 C.E.)

By K. M. Yusuf

### A short sketch of Mo'inuddin Chishti's life before his arrival in India

The *Khwaja* Mo'inuddin Hasan Chishti — one of the most venerated saints of Islam and second in status only to 'Abd al-Qadir Jeelani of Baghdad — was born at Chisht in Khorasan in 1142 C.E. His father, Ghiyasuddin Hasan, died when Mo'inuddin was only fifteen years old. His mother also passed away soon afterwards. The property he inherited consisted of just a house and a garden. His thirst for knowledge compelled him to leave his home town for Samarkand and Bokhara. At Bokhara he got preliminary education in the monastery of the Maulana Hisamuddin Haidar. Among his other notable teachers there were the Shaikh Najm al-Dawla Sughra and the Shaikh Kirmani. After completing his studies at Bokhara, Mo'inuddin arrived at Baghdad and spent twenty years in the company of his spiritual guide, the celebrated 'Usman Harooni. Then for five months and seven days he was the honoured guest of the greatest Muslim divine, 'Abd al-Qadir Jeelani, also one of his close relations. Taking leave from Jeelani, he presented himself to Shihabuddin Suhrawardy (another notable divine) for his blessings, and then left for the pilgrimage to Mecca and Medina. He stayed at the Prophet Muhammad's shrine for a few days in Medina. It is there that he is said to have been spiritually commanded by the Prophet Muhammad to go to India. He arrived first at

Lahore and from there proceeded to Ajmer. There is a controversy as to the date of his arrival at Ajmer, but it is certain that the savant spent over forty years of the concluding portion of his life in the town of Ajmer devoting himself to intense meditation and helping suffering humanity irrespective of caste and creed.

He was first married to 'Azmat Banu, the daughter of Husain Mashhadi, a high-ranking official of Sultan Qutbuddin Aibek (1206-1210 C.E.). His second wife was Amat Allah, a convert to Islam. He had three sons and a daughter, whose tomb is situated immediately to the south of her father's mausoleum. The saint died at Ajmer in 1236 C.E. at the age of ninety-four, and since then the mausoleum has been a resort of thousands of pilgrims every year.

### The saint held in high esteem by all the mighty of the land

The doctrines he preached received an immediate popularity and support from among the masses. He was loved and respected by all for the simplicity of his life, the purity of his thoughts and the divinity of his ideals. His saintly bearing and miraculous powers earned for him considerable royal patronage. The Sultan of Delhi, Shamsuddin Iltutmish (1210-1235 C.E.), had immense regard for him, and whenever the saint visited Delhi the Sultan himself used to go out a few miles from the gates of the capital to receive

him. Iltutmish was so fond of the saint that he used to pass much of his time in the company of the *Khwaja* Mo'inuddin throughout his stay in Delhi. All the Moghal emperors held the saint in very high esteem and they used to pay yearly visits to his mausoleum. Even the Emperor Akbar (d. 1605) is said to have made several trips from Agra to Ajmer on foot to pay him homage and invoke his blessings. He constructed a grand mosque adjacent to the saint's tomb, the façade of which is profusely decorated. The Emperor Shahjan also built a mosque opposite to the saint's tomb. It is constructed of white marble with eleven beautiful arches and is embellished with fine specimens of Moghal calligraphy. The grave of Shahjahan's daughter is also situated within the mausoleum compound of the *Khwaja*.

The *Khwaja* Mo'inuddin's erudition and knowledge were profound. He was a poet of repute, and his *Hams* and *Na'ts* (poems in praise of God and the Prophet of Islam) are still regarded as masterpieces of Persian literature. Among Muslim saints, sufis and missionaries in India, Mo'inuddin Chishti ranks supreme and is styled the spiritual *Sultan-al-Hind*. The Chishtiyya order has the unique honour of producing a galaxy of famous saints and sufis such as Fariduddin *Ganjshakar*, Nizamuddin *Auliya* of Delhi, Nasiruddin Chiragh and the Shaikh Salim Chishti.

#### **The death anniversary celebrations at Ajmer are visited by Muslims and Hindus alike**

The death anniversary celebrations of the *Khwaja* Mo'inuddin, who is popularly known as *Gharib-Nawaz*, i.e., the patron of the poor (he was a great champion of the down-trodden and the helpless), commence every year on the 1st Rajab, which is the seventh month of the Muslim year, and continue for six days. It is reported that it was on the last day of *Jumada al-thaniya* (the sixth month of the Muslim calendar) 633 C.E., after the 'Isha prayer, the saint closeted himself in his *Hujra* (prayer chamber), and when on the seventh day (i.e., on the 6th day of the month of Rajab) the door of the *Hujra* was opened, he had already breathed his last. This accounts for the 'Urs (the death anniversary celebrations), which lasts for six days. Devout pilgrims pass the 'Urs days reciting the Holy Qur'an and in meditation. Muslims all over India and Pakistan recite the *Fatiha* during these six days, and particularly on the 6th Rajab, and distribute food among the poor.

One outstanding quality of the great saint's magnetic personality was that he attracted people of all castes and creeds. He is not a beloved saint of the Muslims alone, but is loved by the Hindus as well. And it is a moving sight indeed when one sees Muslims and Hindus offering their respects to the venerable saint of Ajmer together.

## **CULTURAL AND ECONOMIC CO-OPERATION BETWEEN INDONESIA AND THE MALAYAN FEDERATION**

On 14th November 1955 the Indonesian Foreign Minister, Anak Agung Gde Agung, and the leader of the goodwill mission from the Federation of Malaya to Indonesia, Tengku 'Abdul Rahman, signed a joint *communiqué* which stated:

- (1) The Government of the Republic of Indonesia and that of the Malayan Federation are both of opinion that the visit of the goodwill mission from the Malayan Federation to Indonesia has been advantageous for the strengthening of the bonds of brotherhood between the two peoples.
- (2) The Government of the Republic of Indonesia and the Government of the Malayan Federation have agreed to take the following measures for furtherance in the fields of culture and education:
  - (a) Co-operation in attempts to develop the *bhasha Indonesia* and *bhasha Malayu* (Indonesian and Malayan languages) by exchanging linguists in order to arrive at a fusion of these two languages.
  - (b) Exchange of experts in the field of education and the exchange of material in the fields of education and culture.
  - (c) The organizing of exhibitions in the cultural field.

- (3) Both Governments agree in principle on:
  - (a) Exchange of experiences in the field of agriculture in a broad sense.
  - (b) Exchange of experts in the agricultural field with the aim of promoting agriculture in both countries.
  - (c) The promotion of mutual visits of experts so as to inform themselves of each other's experiences with regard to cultivation and processing of rubber.
- (4) As to products of raw material, both countries attempt to:
  - (a) Co-operate in the international field, particularly with regard to tin and rubber;
  - (b) Conduct mutual visits in the interest of tin production;
  - (c) Improve trade relations between North Sumatra and Penang.
- (5) Both Governments are convinced that the agreements reached will contribute to close co-operation between both countries in the future.

This statement was issued as a result of the talks held during the official visit of the goodwill mission from the Federation of Malaya from the 8th to 16th November 1955.

# PROGRESS OF EDUCATION, KNOWLEDGE AND SCIENCE UNDER MUSLIM RULE IN THE WORLD

By Nur Ahmad

## Famous universities in early Islamic days

Education spread in the Muslim world with electric speed. There was no village, no city and no town without a mosque or mosques, while primary and secondary schools sprang up as adjuncts to such mosques. Professor Ballasteras and Professor Ribera tell us that schools were provided for nearly all children free of cost. For higher education students either went to colleges, academies or to individual teachers. Rulers, princes, kings, ministers and well-to-do people, landlords and wealthy magnates regarded it as their solemn duty to patronize learning, to hold academic discussion, to open schools and colleges, to set up laboratories and to establish hospitals and libraries. The first college was set up by the Caliph al-Mamun at Baghdad. The second university was founded by Nizam al-Mulk, Prime Minister at Baghdad in 1065, and was called the Nizamiyya. It was a residential university. Reubon Levy in his *Baghdad Chronicle* (Cambridge, 1929) holds that some details of this Nizamiyya University's organization appear to have been copied by the early European universities. The Mustansarriya University was the first university to have a hospital attached to it.

Other famous universities were the Rashidiyya, the Amaniyah, the Torkhaniyyah, the Khatuniyyah, the Sharifiyyah in Syria, and the Rambiyyah, the Nasiriyah and Salahiyyah in Egypt. There were thirty colleges of the type of the Nizamiyyah College in Baghdad, twenty colleges in Damascus, thirty colleges in Alexandria, six in Mawsil, one, at least, in Cairo, Nayshapur, Samarkand, Ispahan, Merv, Balkh, Aleppo, Ghazna and Lahore.

In Spain, Cordova alone had several hundred colleges, and in some of these colleges philosophy, literature, history and science were taught as well as theology. In Spain, the foundation of modern universities was laid. The chief of these universities were the universities of Cordova, Malaga and Granada. The portals of these universities bore this motto: "The world is supported by four things only — the learning of the wise, the justice of the great, the progress of the religious and the valour of the brave". Scholars from all over Europe, Asia and Africa flocked to these universities for study.

Besides these educational institutions of higher studies, education was also imparted by individual teachers, professors and learned savants in their own houses or in the mosques and shrines, which had special quarters reserved for travellers and teachers. The Muslims are famous for their charity. Both the students and teachers were maintained and helped by the incomes from *Wakfs* and endowments, dedicated to these mosques and shrines. These learned teachers were highly respected and revered. In mosques, lectures, speeches and discourses were delivered not only on religious subjects but also on other branches of learning, and not only to regular students but also to all who cared to attend these lectures. These lectures and discourses were

highly popular and very much coveted. Nasir Khusro writes in the eleventh century that the mosque at Cairo was visited daily by five thousand men to hear lectures on various subjects of study. Besides this, a large number of observatories, which sprang up in the different parts of the Muslim world, served as colleges for teaching astronomy, just as the hospitals, which were largely established in the then Muslim world, served as colleges for medical studies. There were many literary societies in the homes of the wealthy classes.

## Libraries in early Islamic days

During the time of the Abbasid Caliphs, paper-making and manufacturing became a regular indigenous industry. Books were written and sold by a large number of book-sellers and book agencies, and many thousands of public and private libraries were established throughout the Muslim world. The libraries acted as a beacon-light to the then non-Muslim world. Islam's greatest gift to the then Europe, weltering in the depths of ignorance, was paper-making and the light of learning and culture through Spain and Sicily. In the tenth century, al-Mawsil had a private library where scholars were supplied with paper free of cost, and, in the same period, the founder of the library at Basra liberally granted stipends to scholars working in the library. The famous library of Cordova possessed four to six hundred thousand books. According to the *Catholic Encyclopaedia*, the largest library in Europe in the thirteenth century did not contain more than 1,800 books.

The Bait al-Hikmah at Cairo contained 2,000,000 books and the library at Tripoli contained 3,000,000. This library was burnt to ashes by the Christian Crusaders of the first Crusade. This library contained 50,000 copies of the Holy Qur'an. In the library of al-Hakim books were arranged in forty stacks and each stack contained 18,000 books. The Khazina al-Kutub — a library founded at Shiraz by 'Adud al-Dowlah, a Persian king (d. 984 C.E.) — had 360 rooms and pavilions. The magnificence and greatness of this library may be pictured vividly if we realize that there was no printing machine in that age and all the books were in manuscript (hand-written). There were other renowned libraries such as the libraries at Baghdad, Ramhurmuz, Basrah, Rayy, Merv, Balkh, Bokhara, Gazna and Aleppo. All over the Muslim world, mosques also served as depositories for books. Men of great light and learning were appointed as librarians, even famous scholars and savants such as Ibn Sina (d. 1037 C.E.) and Ibn Maskawayh al-Shabusti (d. 1030 C.E.) held posts as librarians. From the seventh to the twelfth centuries C.E. was the glorious epoch of learning, knowledge and literature, the culture of the Muslim world. The Muslims excelled in every aspect of learning — science, jurisprudence, philosophy, history, sociology, astronomy, geography, mathematics, chemistry, natural history, physics, medicine, and all other branches of art and science.

# A EUPHRATES VALLEY PROJECT?

**The Euphrates can be made to change its course and irrigate Arabia**

By Dr. Muhammad Hamidullah



*A map showing the course of the future Euphrates*

**"An International Euphrates Valley Authority is wh**

**at is required. God helps those who help themselves"**

**Abraham's prayer in the arid valley of Mecca should cause Muslims to think of their duty and act**

When the Prophet Abraham was ordered by God to settle part of his descendants in the desert of Arabia, he led his wife, Hagar, and the new-born baby Ishmael, to the valley of Bakkah (Mecca). In erecting there a house dedicated to the One God, he pathetically prayed:

"Our Lord, I have settled part of my descendants in a valley, without least cultivation ; this, O Lord ! in order that they establish service of prayer ; so make the hearts from among the peoples incline towards them, and feed them of fruits ; haply they will be grateful" (The Qur'an, 14:37).

No Abrahamite can take these words lightly.

Our world being a chain of causes and effects, and our destiny being tied up with our efforts — since "there is verily nothing for man, if not that for which he tries" (The Qur'an, 53:59) — it occurred to me long ago that it was the duty of man, particularly of us Abrahamite Muslims, to make an earnest effort in order to realize the vow and the cherished desire of our father and prophet, Abraham (peace be with him!). It is not enough to import fruits to Mecca!

During my visit to the school of the famous *mujahid* Rahmatullah, at Mecca, in 1946, in conversation with its learned principal, who kindly acquainted me with the efforts he had made to acquire land and wells and how he had begun farm cultivation with considerable success, I explained to him — I also wrote in the visitors' book of the institute — my plan of irrigating part of Arabia. Of course, I was conscious that the execution of my dream plan was beyond the means of a private school to realize.

In fact, I had already discussed the plan with an

irrigation engineer of Hyderabad-Deccan, India, Mr. Ghulam Muhammad Khan. Instead of laughing it out, he took it seriously, and replied that it might be a costly project but perhaps not impossible, and that first and foremost it depended on conditions on the spot.

This is what we thought and discussed :

The waters of the Euphrates and Tigris, after rendering service to man in Mesopotamia, fall in the Gulf of Basrah, and are, so to say, wasted. Why not harness them, and make them also pass through Arabia?

A glance at the map would show that at least the Euphrates is amenable to such a design. If dams are constructed upstream, say at Nasiriyah or even at Samawah, and if a channel is pre-arranged through the Arabian peninsula, the Euphrates may be made to pass through Mecca ; and if it cannot be taken as far as the Empty Quarter, it can at least be let fall in the Red Sea.

A detailed survey will have to be made of the terrain the river will have to traverse, and to overcome natural obstacles perhaps hills will have to be levelled, dams constructed or even tunnels bored. But where there is a will, there is a way. Even after the preliminary survey has been made, and the would-be river bed is laid, there may still be surprises on account of the nature of the soil and the sub-soil. In such an eventuality the main dam in Iraq will come to help : even when the water is diverted and made to flow into Arabia, it could at once be stopped in case of unforeseen difficulties. Thus during the time the Arabian bed was being rearranged, the water would continue to flow through its present course, until such time as would be necessary. It would perhaps take several years after the experimental flowing of water was undertaken before the

river would become fully naturalized in the new Arabian bed.

**Circumstances in the Muslim world are more favourable now than on the occasion of the Hijaz Railway Project about sixty years ago**

The immediate parties concerned are Iraq and Sa'udi Arabia, fortunately both Muslim, enlightened and relatively rich. It should not be difficult for these two governments to bear the initial expenses of survey by a joint plan executed by Muslim engineers only.

After the spadework is completed, and estimates of probable costs are made, an international loan could then be floated. Circumstances are better now than on the occasion of the Hijaz Railway, for the Muslim world, with its present 500 million members is now able to contribute towards the project and towards its success. A commercial concern, with shares and prospects of dividends, will perhaps be easier to realize. The Arab League, the International Islamic Economic Conference and even the United Nations could collaborate. The engineers of the United States of America, Soviet Russia, France, Germany, England and the rest of the world will not disdain from forming a brains trust for realization of this project, which will be the first of its kind in human history!

Arabia has an area of about 800,000 square miles. By the diversion of the waters of the Euphrates, tens of thousands of acres could be irrigated, and the present pressure of population in the surrounding areas will be solved for many centuries. Incidentally, the Euphrates will change its course in the native town of Abraham, to assuage the home of his son Ishmael!

It is needless to point out that this bold and audacious enterprise will cost billions of pounds, yet it will not be a waste on ornamental monuments like the Pyramids, but will immediately remunerate; not only will it repay the cost incurred but also be a means of permanent and very considerable revenues. These revenues will in the first instance be reserved for the completion of the project, canalization, settlement of colonies, and other developments like the production of energy, etc. They may go partly to the shareholders and to those who would have lent money. Perhaps in only twenty-five years the exchequers of both Sa'udi Arabia and Iraq will be able to benefit from the revenues.

Here it might be permissible to observe that by this diversion, the population of Iraq would hardly be called upon to make any sacrifice. Parts of the waters of the Euphrates could still be made to flow into the present channel towards Basrah to meet the requirements of the inhabitants of the region. These could eventually be diverted to the Iraqi districts, now a desert, through which the Euphrates will pass (the district of Badiyah Junubiyah, for instance).

An International Euphrates Valley Authority is what is required. God helps those who help themselves.

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By John Terry

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# ASPECTS OF MODERN ARABIC LITERATURE

## Egyptian Writers of Today

By Professor A. K. Germanus

Professor Dr. 'Abd al-Karim Germanus



**"The culture of the Arabic East has begun to be built up, like the pyramids of Egypt on the solid foundations of Arabic language and Islamic traditions, and is rising towards the sky in bold outlines"**

### The limitations on Arabic literature of yesterday

Literature is the expression of the personal thoughts and feelings of the writers in any age, and these writers in their turn are not entirely independent of various factors, which influence and delineate their attitude and the thoughts, style and subject of their products. In the golden age of Arabic literature the structure of society was that imposed by the forces of production prevalent in those times. Society was composed of a ruling class, living on its great income emanating from the products of its agrarian lands, and sustained by slave-labour. The ruling class was closely connected with the ruler himself, surrounding him as his faithful servants in peace and war, and imitating the life and manners of the Caliph. They erected sumptuous palaces, furnished them with costly carpets, silver and even golden vessels, and, parading in the circle of a legion of servants, slaves and attendants, lived a life of luxury. This luxury, in its turn, was not a waste of national wealth. It gave work and living to millions of people who as craftsmen produced the necessities of the rich, and developed such a high standard of industry in wood, copper, textiles, clay, glass, paper and other articles, as calls for our admiration.

The riches of the higher classes have attracted the talents of poets who served the palaces with their literary genius in the fashion which was congenial to this kind of social structure. In evening carousals, poets recited their verses to amuse and to adulate the masters, who richly endowed the eager poets. The subject and form of this poetry was in certain ways restricted, as it closely depended upon the requirements of the palaces; it was an aristocratic art and developed the parts of the ancient Arabic poetry into separate literary expressions — *madhiyya* and *ghazel*.

The economic nature of society in the Middle Ages

determined the future of Arabic literature for long centuries. As the feudal society did not undergo a change, the subject, the form and style remained the same. Every age had its poets, some very great, such as Bashshar Ibn Burd, Abu Nuwas, Mutanabbi, Buhturi, Abu 'l-Ala al-Ma'arri, Ibn Rumi, Ibn Baydun, and the mystics, some again, after the eclipse of the golden age of Islam, gradually degenerated into mere imitators, but always maintained the same forms of expression.

The elect few were given to study and the leisure of their life permitted them to acquire a minute knowledge of the intricacies and refinements of the Arabic language, which, on the lyre of the poets, developed into riches unparalleled by any other idiom. This literature was the pleasure and privilege of the educated classes. The people at large could not understand it in its entirety, and enjoyed a popular form of literary expression, the language of which was simple, but the subjects more fantastic than those of the classical poetry and more suited to the taste of the workman, the sailor, the tradesman, and artisan. This popular literature has also produced masterpieces in the novels of 'Antar and the *Alif Layla*, the poetic pieces of which are mostly taken from the easier verses of classical writers, such as Abu 'Atahiya, Abu Nuwas and others.

### The impact of the campaign of Napoleon and the first world war on Arab writers

The campaign of Napoleon opened the gates of Egypt towards the West. The Western powers grabbed at the slumbering riches of Egypt and exploited them to the full. The luxury of Isma'il delivered Egypt into the hands of foreigners and the long-expected liberty of Egypt was again doomed to its deplorable fate. But all the misery which

foreign domination brought to Egypt still had one striking result: pressure on one hand awakened national conscience, and on the other hand, this national conscience was promoted by the change of economic conditions produced by the close contact with Europe.

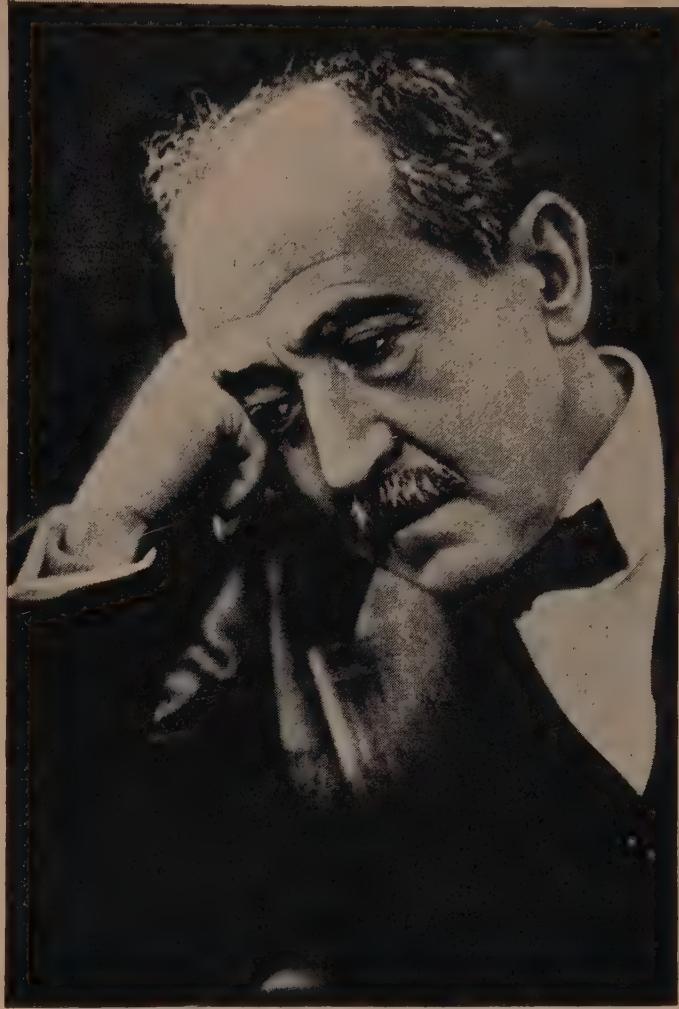
The social structure of Egypt still resembled the old feudal system, the land and the riches being in the hands of the dynasty and its subservient servants, the *beys* and *pashas*, but the industrial evolution, which changed Europe, did not leave even Egypt untouched. Thousands of foreigners came to Egypt, foreign schools were opened, Egyptian students went to Europe, and Egypt has now become "part of Europe". Business relations have slowly created a middle class, educated in all the modern arts and sciences and developing a style of living different from the old, patriarchal style, and taking pleasure in a different kind of entertainment from the tedious long *qasidas* of praise or endless metaphors and similes. Poetic literature still held its ground but a new voice rang out of its lines: the voice of liberty! Political life had hitherto found no expression in Arabic poetry, but since the Young Turkish Party committed the blunder of suppressing the national feeling of the Arab subjects, the oppression automatically called for a reaction, and a patriotic Arabic poetical literature sprang up, which continued its existence after the first world war and the delusion of independence kindled the poetic fire to full blaze. Rusafi, Wali-al-Din Yegen, Jamil al-Zahawi, 'Ali al-Rimawi, 'Abd al-Karim 'Awidha, Husain al-Habbal, Badr al-Din al-Na'sani and others in Syria and Iraq represent this patriotic trend. Egypt for a while remained faithful to the religious traditions which connected her with the Caliphate and the *Dawlat 'Aliya*, but when England extended its protectorate to Egypt, many Egyptian poets, such as Isma'il Sabri, Ahmed Shouqi, Hafiz Ibrahim, Wali al-Din Yegen and others, hailed the Sultan Husain Kamil as their rightful ruler, despite their inner feeling that the change of sovereignty from Turkey to the protectorate of England did not mean liberty of the people. A new kind of poetic literature sprang up: poets compared the glorious past with the sad circumstances of the present and exhorted the people to stand up for independence. This trend of patriotism in literature is manifested in the literature of every small people which has stood at the crossroads, and the talented writers took inspiration from the glorious past to encourage progressive thoughts. It is, however, undeniable that modern inventions, electricity, quick locomotion, indeed everything coming from the West, have had the mightiest word in changing the situation in the Arabic East. The culture of the Arabic East has begun to be built up like the pyramids of Egypt, on the solid foundation of Arabic language and Islamic traditions, and is rising towards the sky in bold outlines.

#### A fair promise for the development of Arabic literature in Egypt

##### *Haykel and Taha Husain*

I must restrict my observations to some phenomena only. Modern life has created a fashionable form of literature in the novel. Egypt soon contributed to the new form of literature. What is most striking to my mind, and what contains a fair promise for the development of Egyptian literature, is the strong faculty of criticism. Dr. Husain Haykel in his book, *Thaurat al-Adab*, boldly criticizes the trend which Arabic literature is taking. He is not against the influence of Western culture, but emphasizes the importance of remaining Arabic and Islamic. He points out that novelistic literature could not develop in Arabic-speaking countries because novels describe social life, and

as long as women are secluded from society, no social life can develop. He sharply criticizes the selfishness of the Muslim man and the absence of social co-operation. He rebukes the Egyptian writers, that they derive their observations not from life, but from books, and, consequently, literature cannot rise to reality. He rebukes the writers for their hypocrisy and want of sincerity.



The famous Egyptian poet, Ahmed Shouqi (d. 1932)

Another yet bolder critic soon followed in his wake — Taha Husain. This great genius of learning and sound judgment, who in his *Ayyam* has proved himself a real story writer, has called the attention of his readers to the importance of ancient literature. Oriental cultures in modern times have neglected the study of ancient Greek and Latin authors, although they were the first translators and propagators of the works of classical antiquity in the Middle Ages and conveyed this valuable store of knowledge to the West. Then the paths divided. The West has imbibed classical learning and, till a century ago, Greek and Latin remained the sole sphere of study of the English universities, while the Islamic East has forgotten its noble heritage. When Ahmad Lutfi al-Sayyid's translations of Aristotle's *Ethics* appeared, many doubted its success. Modern Arabic-speaking Muslims were prone to forget the great merits of their ancestors.

Dr. Taha Husain hits it when in his *Suhuf Mukhtara min al-Shi'r al-tamthili 'inda 'l-Yunan*, he emphasized that real modern culture cannot be imagined without the knowledge of the roots of this culture. And the roots are to be found in classical literature. Even the argument that the East is separated from the West is erroneous as the Islamic culture is the harbinger of the last revelation of the indivisible God, is the continuation and perfection of those ethical teachings which the Bible offers to Western man, and the science and learning which the Arabs transmitted to the Christians in the Middle Ages are based on the foundation of Greek and Latin thinkers. There is no radical difference between Islamic and Christian, Eastern and Western culture, as both derive their origin from the same sources. We are indebted to Dr. Taha Husain for his service aiming at the elucidation of classical Greek literature. Dr. Taha points out that Europe is synthetic in its culture: so was Islamic culture in its golden age, and it must again derive its strength from every sphere of learning in order to produce new works of value.

plant foreign elements into Egyptian literature. Any literature which is artificial is doomed to failure. There is strife between the representatives of *l'art pour l'art* and those who consider literature as a natural expression of the genius of the people as it emanates from its life, its problems and worldly aspirations, in an artistic form, of course. Haykel belongs to this second class of writing, and modern trends of social life are on his side. In his novel *Zeynab*, he himself has trodden the path of realistic-romantic literature.

### Some modern Egyptian writers

#### Mahmud Taymour

It was mainly French literature which inspired one of the greatest and noblest of Egyptian writers to write novels, Mahmud Taymour. His stories depict Egyptian life in all its aspects, from the lowest people up to the well-to-do classes, in a most agreeable style. This kind of story-telling is real literature written with a deep insight into the intricacies of life. Mahmud Taymour has some wonderful theatrical pieces, some taken from Arabian history, as *Ibn al-Jala*, or *al-Yaum Khamr*, depicting the heroic and poetic character of Yusuf Ibn Ab-Hajjaj and Imra 'l-Qays respectively. One of his longer novels, *Nida 'l-Majhul*, presents a romantic story in the Lebanon, which with its fantastic story attracts the reader from beginning to end. His play *Kleopatra fi Khan al-Khalili* forces the reader to laugh at the impotence of the sessions of the League of Nations. (See also my article in *The Islamic Review* for April 1951.)

#### Taufiq al-Hakim

My great friend Taufiq al-Hakim has presented me with two dozen of his masterpieces. A refined poet, a highly educated and scholarly writer, he found subjects and thoughts to elaborate in his novels, such as *'Audat al-Ruh* (When the Soul Returns), an attempt to introduce the spoken language in the dialogues and the literary in the description. It was a bold trial, and it threw up the most fervent problem of Arabic literature: should it deviate from the well-trodden path of centuries and start a new language, hardly able to be rendered by Arabic letters, or should it continue the *Nahwiyya* in a moderate modern form? Taufiq al-Hakim's *Ahl al-Kahf* is an Arabic rendering in dialogues of the idea of what may happen in the imagination of the "sleepers" who awake after centuries. It has many forerunners in Oriental and Western literature, in the form of apparitions and reflections on the life after this worldly existence, but Taufiq has created a simple, poetic language, which proves his noble, refined literary taste. It well deserves to be translated.

#### Al-Mazini

From among the great artists of style 'Abd al-Qadir al-Mazini rises with his scholarly essays, and criticism. I consider him one of the most learned writers, who delved into the past of Arabic literature and enriched it with modern ideas. His name is closely connected with the name of his friend Mahmud 'Abbas al-'Aqqad, a most prolific author, whose work amounts to some forty volumes. His *Mutala'a* and *Sa'at bayna 'l-Kutub* are a collection of articles in which he emerges from the boundaries of the Islamic world and boldly criticizes the works of great European writers such as Max Nordau, Anatole France, etc., and he presents the philosophy of Emmanuel Kant, the German philosopher, with such lucidity that it well deserves our admiration. His style is the style of a "savant"; he demands arguments from the critic and rejects personal taste in judging literary works. I consider 'Abbas al-'Aqqad one of the greatest and most



Professor Dr. Taha Husain addressing a gathering

To return to Husain Haykel; in his article on *al-Adab al-qawi* he criticizes the artificiality of the style of Shakib Arslan. He manufactures words, and is a master of this art, but in literature not the words but the inner meaning is important. He emphasizes that the classical European writers, although their language may be antiquated, created eternal masterpieces, because they sincerely expressed the ruling thoughts and feelings of their age. Only that literature is valuable which derives its subjects and its aims from the life of the people, with the intention of ameliorating its conditions. Haykel emphasizes that it is of little use to trans-

learned of Egyptian scholars, who in the vast number of diverse subjects proves himself a real publicist of the highest calibre.

#### Salama Musa

Similarly in interest for European learned books, but different in outlook, is Salama Musa, a sociologist, who detected in Darwin and Spencer the apostles of evolution and fights with the armour of his pen boldly for revolutionary ideas. Well read and deeply versed in European scientific literature he, though unconsciously, still belongs to the romantic age of science which believed that mankind can be made happy by reason and rationalistic thinking. As an antidote I may quote Ibrahim Misri, who presented his Arabic-reading public with the best works of European literature in his *Al-Fikr wa 'l-'Alam* (The Thought and the World), and fights against the mechanization of culture. He laments that the technique of the film has rendered literature machine-like. His views, however, have been contradicted by the newest development of the cinema. The great operas of Verdi and other composers, for instance, can be much better produced in the open air by film than on the narrow stage. Machinery, if rightly used, does not enslave human thoughts, but, on the contrary, liberates the human body and endows it with hitherto undreamt of faculties. In his *Suwar al-Jil* (Pictures of our Generation) he approaches the philosophy of Bergson, as put forward in his *Evolution Creatrice*, where he vindicates the power of the spirit over matter. In his *Muta'allimin wa I-Sha'b* (The Learned and the People) he expatiates on the position of the learned upper class, which has no connection with the people. He demands a wider education so that the large public may stand up for the writers. In every small country writers have to fight for their living and for the advancement of literature. This is the case in Egypt, too, but there are signs of a prosperous future. Ibrahim Misri is a courageous writer and well deserves recognition.

#### Fikri Abaza

Fikri Abaza was a lawyer. On his busiest day he read that the British Minister was leaving Egypt. He sat down and wrote a humorous article on this event. He burst forth in laughter after finishing it. His secretary was anxious to know what amused her master, and secretly read the article, and also burst into laughter. The servant heard the laughter and wanted to know the reason. But the girl did not disclose his secret, and sent the article to the *Ahram*, which published it. Fikri Abaza became an author *malgré lui* and boldly continues his articles.

#### Bishri Faris

Our friend Bishri Faris is the *beau ideal* of a gentleman-scholar. Living in princely surroundings, his writing also exhale the refinement of his taste and depth of knowledge. His *Mabahith 'Arabiyya* is a masterpiece of Orientalistic studies. I learnt that besides his erudition he beats all cooks in preparing tasty dishes, in which he vies with Zaki Tulaymat, the theatrical critic.

#### Hafiz Ibrahim

I can hardly enumerate all the writers who have sprung up in the last ten years, and I know only those who kindly sent me their works. Living in the country, secluded from the outer world, I must restrict my attention to a few. Foremost among the writers, there are the novelists who have drawn my attention. Novelistic literature is the true picture of the age, and it is in that form of literature which

expresses most decidedly the sincerity of the writer and his close connection with throbbing life. Hafiz Ibrahim has made a translation of Victor Hugo's *Les Misérables*, but although a great poet, he has totally misunderstood the nature, character and task of novelistic literature. He considers this mighty literary work, which aimed at rousing the natural conscience of France, a mere play of rhymed prose. The other translations of European novels are mostly extracts and hardly render the spirit of the original. But French and English are widely read, and Egyptian authors at last found in the masterpieces of European novels the type which they could use to serve the interest of their people. If any literary form is alien to the conception of *l'art pour l'art*, it is surely that of the novel. It is not poetry, it is not music; it is a solid structure of sentimental events, instructive thoughts, and a lesson. In brief, it is a true picture of life in all its appearances. It requires as much sincerity as poetry, as much erudition as history, and as much art as music.

#### 'Ali Ahmad Bakathir

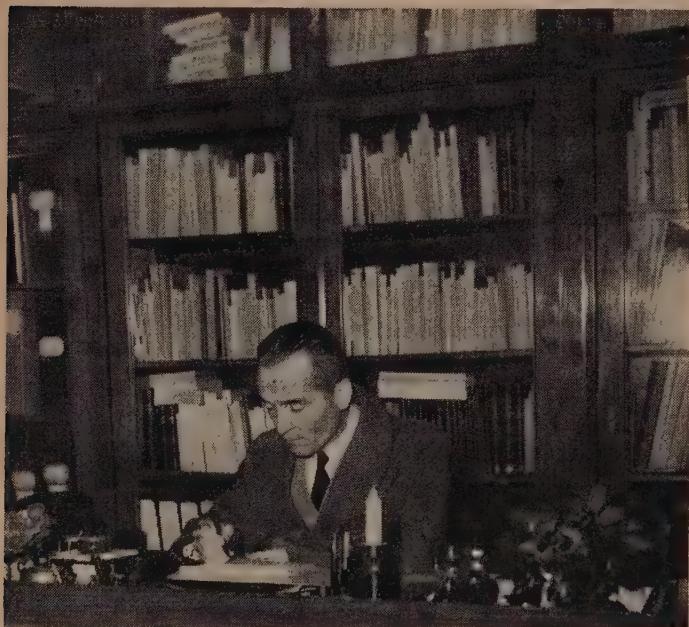
I hailed the first Egyptian novels worthy of their name with the greatest joy. It was 'Ali Ahmad Bakathir's *Al-Tha'ir al-Ahmar* (The Red Revolutionary) which touched me. It is an historic novel, closely following the events, however meagre and one-sided, as related by the Muslim historians. It is a social novel, having for its subject the burning question of social revolution in the tenth century: Hamdan Qarmat, the originator of the Qirmi, Communistic movement. He explains the word *Qarmat*, like *qarmazi* red, for the sake of convention only, as red has become in our days the colour of social revolutions. A love story which may be true is deftly interwoven in the historic events, and enlivens the flow of the narrative. The novel well serves its purpose. The author is unbiased in his attitude; he carries the events on, uninterruptedly, without propagating either the *shi'ah* tendencies of the movement or its Communistic propensities. He presents us with a living scenery, full of interest and human passion. The reader is taken along through the pages waiting for the final victory of the movement, which its adherents have supported so bravely, but in the end there comes the solution. The author does not speak in his own person; the events speak for themselves. The movement is doomed to failure, it breaks down owing to its internal frailties. The reader puts down the book with perfect satisfaction: he has become richer with pleasure and learning and by its artistic presentation. I warmly recommend this book for translation.

Bakathir has won a prize by his drama, *Al-Silsilat wa 'l-Ghufran* (Concatenation and Redemption), a tragedy like the tragedy of the ancient Greeks. There is such a tension in this drama that, even reading it, one feels thrilled; how much so when performed on the stage! But it also offers some humorous episodes enacted by a slave girl. It is a weird play: the tragic fate of sins, which accompany us till death. The author has been deeply impressed by the Greek destiny tragedies, one of which, *Oedipus*, he has masterly translated into Arabic.

#### Najib Mahfuz

Not so weird, but still realistic, are the novels by Najib Mahfuz: *Bidayah wa Nihayah* is the story of a family in Cairo. A superficial onlooker of Cairo life must be struck by the depths and extension of this masterpiece reflecting life in all its aspects. Romanticism as seen in Oriental life poetry and a false light of imagination; this novel is like a coloured photograph. The persons are of flesh and blood,

not puppets, and some of the scenes are so vivid that I, reading it in far away Hungary, thought myself sitting in a Cairene bystreet grasping the walls with my hand, smelling the odour of the little cafés, hearing the very voices of the acting personages. Still, there is much romantic poetry in it. The love of one brother to Behiya is tenderly pictured. Poor Nafisah, the sister of the boys, is plain, but she keeps up the poor family by sewing, dreaming the dreams of every girl while she sews the bridal dresses of others. She is satisfied with the courtship of a poor greengrocer's son, and eventually falls a victim to his passion. Despair and sadness vary with lively scenes. One of the three brothers, Hasan, is a ne'er-do-well, living his dirty life in night clubs among thieves. A row arises between him and a drunken Negro, the description of which is so masterly that it might have been the glory of any great European novelist. Egyptian intimate life, with all its squalor, and its noble aspirations, the secret traditions of Islam conflicting with the Europeanized society of the higher classes, march up before the reader in uninterrupted array. The novel finishes with the suicide of poor Nafisah, who fell a victim to the all-devouring flood of passionate life.



Mahmoud Taymour in his study at Cairo, Egypt

It is a pity that, beside the most vivid portions of the novel, the author has inserted much philosophy in his pages. This breaks up the easy flow of the narrative, but, in spite of these defects, the new Egyptian realistic novel has been born.

More interesting is Nagib Mahfuz's *Zuqaq al-Midaqq* (The Street of Midaqq), in which the author shows himself at the top of his ability of personification. There are characters in this novel — such as the pseudo-doctor who digs out teeth from graves, together with his pal, who in a dark dirty hole prepares deformities for beggars, and a wealthy widow who makes matches for money and eventually marries a young man — who are worthy of the pen of Dickens. A realistic, true, though dark, picture of Cairo is given with its dark, narrow lanes, into which only the genius of Mahfuz has thrown glaring light with his pen.

It is a sad, heartbreaking story, but if true, it shows where Cairo society has its diseases, and where the social doctor must apply his curative medicine.

#### Juda al-Sahhar

'Abd al-Hamid Juda al-Sahhar's *An-Niqab* is also a realistic piece of writing. Love in Muslim countries is often killed by traditions, and this conflict renders the life of young couples most tragic. Such a tragic marriage with all its tension is described in this novel. 'Abd al-Hamid Juda al-Sahhar's other novel, *Fi Qafilat al-Zaman*, bears the influence of the great European novels on it which tell the story of generations. It has, in spite of the broken chain of events, the merit of showing many an old Egyptian custom in family life and the superstitions still prevailing. It exhorts to true nationalism and to the amelioration of education. The descriptions are vivid and its tendency is social uplift, a praiseworthy attempt. I must say a few words about 'Abd al-Hakim 'Abdullah's *Shajarat al-Lablab* (The Ivy Bushes), a novel full of philosophy about real and platonic love, interspersed with descriptions of village life. Its style is rich with metaphors and reveals the deep erudition of the author. The conflict between the Muslim past and present are the real subject of the work.

The same author's *Ba'd al-Ghurub* (After Sunset) won a literary prize. Like the former work, it mixes up the narrative with much philosophy and problems of psychology. In many chapters sentimentalism spreads its green carpet upon the flow of events, and the same sentimental tone pervades his *Laqitah* (Foundling). The author's style reveals his great abilities.

#### Some other writers

Besides long novels, such as 'Abd al-Rahman Sharqawi's *Al-Ardh* (The Earth), which deserves mention here, short-story writers abound. Amin Yusuf Ghurab in his *Ardh al-Khataya* (The Land of Sins) presents Grand Guignol-like stories which vary with pastoral subjects, and show in a realistic light the life of the peasants with all their passions and virtues. Foremost among these short-story writers stands Mahmud al-Badawi, who in his *Fundug al-Danub* (Danube Hotel) presents us with eleven lively short stories, taken directly from active life, such as *Sa'ik al-Qatar* (Engine Driver), the talk between two railwaymen, who run over a man, and regret that their train was late by an hour. His *Saut al-Dam* (The Voice of Blood) is a true picture of village life, with a rich style which is light, easy and impressive. Badawi, also, in his other book of short stories, has trodden fresh paths in the new Arabic literature. It is not the old, limited outlook of primitive, monotonous life, but is the life which the close contact of the East with Europe has developed. The problems are the conflict between the rigidity of the tradition and the pulsating life of industrialism which has permeated the East. The new literature is patriotic, because it is not afraid to tear off the veil covering many abuses and many shortcomings which have marred Egyptian social life. It exposes the social faults, the ignorance of the half-learned, the malevolence of the rich, the suffering of the poor, the selfishness of the men, the stupidity and passion of the women, all this in order to teach, to heal, to advance society, to be able to compete advantageously with its more fortunate neighbours in the West, not only on economic battlegrounds but in cultural life also.

I feel convinced that, if writers will go on bravely, writing spontaneously and sincerely, a new golden age of Arabic literature will be born.

# SA'UDI ARABIA'S FINANCE

## The Achievements of the Ministry of Finance

### The Minister of Finance and National Economy

Perhaps the main cause to which the attention of King Sa'ud of Sa'udi Arabia has been directed since he came to the throne was the proper organization of his country's financial and economic affairs. He has devised many plans aimed at making the best use of the country's resources from its oil exports, in order to help raise the general standard of living of its inhabitants. He has been carrying on the task which was initiated by his late father, King 'Abd al-'Azeez.

King Sa'ud's main adviser in this respect is the Shaikh Muhammad Surur al-Sabban, the Minister of Finance and National Economy, a man well known for his acumen and public spiritedness. The Shaikh al-Sabban, who has been appointed by King Sa'ud to shoulder one of the greatest responsibilities in the kingdom, is not new to the Ministry of Finance of Sa'udi Arabia. He has been associated with it since its very start, and has taken an active part in its organization. He was admired and trusted by the founder of Sa'udi Arabia, the father of the present King. In fact, it is related that King 'Abd al-'Azeez used to call the Shaikh al-Sabban *basheer al-khair* (the messenger of good), for the Shaikh al-Sabban was always successful in the missions which were entrusted to him by the late King. The moment the Shaikh al-Sabban acceded to the office of Minister of Finance and National Economy, he began to make drastic changes in the staff and appointed a number of officers and advisers to help him run the Ministry on a more efficient basis, thus enabling the country to march forward in the path of reform and meet the great demands made upon its growing financial resources.

### General instructions

One of the first things done by the new Minister of Finance and National Economy was to seek to define his Ministry's relationship and status *vis-à-vis* the other Ministries. In a decree issued on 9th Dhu 'l-Hijjah 1373 A.H.—1953 C.E. by the Sa'udi Arabian Council of Ministers presided over by the Amir Faisal, Crown Prince and Prime Minister, it was, *inter alia*, provided:

(1) That a complete statement should be made of all the sums to which the State is indebted in respect of services rendered to it during the past years, and that a final decision should be taken as to the settlement of all accounts outstanding against the State;

(2) That no sum should be defrayed out of the budget of any Ministry in settlement of the accounts referred to above, because no vote exists in the budget of any Ministry in respect of the settlement of such debts;

(3) As the Ministry of Finance and National Economy has the overall responsibility for the collection of all the revenue of the State and also has responsibility for all the expenditure of the State, it was decided that in every Ministry and major department of State where there was collection of revenue and means of expenditure there should be a representative of the Ministry of Finance and National Economy to supervise the operations of expenditure and collection of revenue, and ensure that they were being carried out according to the instructions and regulations of the Ministry of Finance and National Economy.

(4) If, in the course of the year, it was found necessary to spend money for which there is no vote in the budget of a

Ministry, or which exceeds the vote allotted to it, a special authorization should be sought from the Council of Ministers for such expenditure; and the authority given by the Council of Ministers should provide the measures which should be taken by the Ministry concerned to make up for this excess in its expenditure;

(5) Any breach of these instructions and regulations is answerable before the Council of Ministers or the King.

### Harmony and co-operation

To facilitate further harmony and co-operation between the Ministry of Finance and National Economy and other Ministries and Government departments in Sa'udi Arabia, the Minister of Finance and National Economy issued a circular letter to all Ministers and heads of Government departments. In this letter he said:

"In pursuance of his desire for close co-operation between his Ministry and all other Ministries and Government departments, so that the estimates made for expenditure by the various departments of State — which reflect the economic policy of the State — are complied with, and so that the Government's general policy is adhered to —

"And whereas the yearly budget is prepared on the basis of the projects submitted by the various Ministries and departments, and assumes the nature and importance of a law after the approval of His Majesty, and cannot be departed from in any way except with the approval of the Council of Ministers —

"And whereas any excess in expenditure over that stipulated in the budget, or any departure from its terms, will lead to disorganization and chaos affecting the whole financial policy of the State —

"And whereas close and sincere co-operation between the Ministry of Finance and National Economy and the other Ministries and Government departments is essential, because it will help to put into effect meticulously all the terms and directions embodied in the budget, which is the aim of the Ministry of Finance and National Economy, and the basis upon which the kingdom's financial stability and the general rise in the standard of its administration can be founded —

"And whereas His Majesty's Government has authorized the various Ministries to dispose directly of their vote, but allowed the Ministry of Finance and National Economy to exercise its natural right of auditing the financial affairs of other Ministries —

"And whereas the authority granted by His Majesty to the various Ministries was intended to enable these Ministries to undertake expenditure speedily and expeditiously when the occasion demands without seeking the prior approval of the Ministry of Finance and National Economy —

"It has been decided that the Ministry of Finance and National Economy should be represented in every Ministry and Government department concerned with finance by a "Financial Representative" who would undertake the auditing and supervision of financial transactions. This representative would also help and advise the Ministry or department concerned on all its financial matters, and would enlighten it on the provisions of the regulations of the Ministry of Finance appertaining to financial transactions.

The financial representative would also act as a liaison officer between the Ministry or department and the Ministry of Finance and National Economy, and would seek the opinion of the Ministry of Finance and National Economy on difficult points before giving his opinion to the Ministry or department concerned.

— Therefore, and in order to ensure the closest and most harmonious co-operation between the various Ministries and the Ministry of Finance and National Economy, the Minister of Finance and National Economy requests all Ministers and heads of Government departments kindly —

1. To appoint the official who is to be authorized to draw cheques on the vote of the Ministry or department with the Treasury, and to specify the maximum amount for which his signature will be valid ;

2. To arrange for the accounts section in a Ministry or department to transmit every month a statement showing in detail the revenue and expenditure of the Ministry or department concerned — one copy of this statement, together with all the relevant documents, to be submitted to the Auditor-General, and another copy to be given to the representative of the Ministry of Finance and National Economy, who would transmit it to the Ministry ;

3. To close their accounts at the end of a financial year and submit statements of these accounts to the Auditor-General, and send a copy to the representative of the Ministry of Finance, who would transmit it to the Ministry ;

4. To ensure that appropriate bonds and guarantees are made in respect of all officials concerned with the collection of revenue and the handling of expenditure ;

5. To ensure that the representative of the Ministry of Finance and National Economy is given every opportunity to take part in deliberations and discussions appertaining to projects and financial proposals to be submitted by a Ministry to the Council of Ministers for inclusion in the budget. Such projects and proposals to be ready for discussion at least six months before the beginning of the new financial year (i.e., during the month of *Rajab*). Details of such projects and proposals should also be submitted to the Ministry of Finance and National Economy by the end of the month of Ramadhan so that the Ministry of Finance and National Economy can have an opportunity to discuss such projects with the Ministry or Department concerned for the purpose of inclusion in the general budget proposals to be discussed by the Council of Ministers during the month of *Dhu 'l-Hijjah*".

### The results achieved

This new procedure has been very successful indeed. There is now markedly good and wholesome co-operation between the Ministry of Finance and National Economy and the various departments of State. Directions and instructions in this respect continue to be issued from time to time by King Sa'ud and by the Amir Faisal, the Crown Prince and Prime Minister. In an article published by the Arabic daily of Mecca, *al-Bilad al-Su'udiyyah*, last year on the occasion of King Sa'ud's accession to the throne, the achievements of the Ministry of Finance and National Economy during the past year were summarized as follows:

— It set the foundation upon which the Audit Council was established, which was a great step forward in the

proper administration of the financial affairs of Sa'udi Arabia.

— It set on a proper footing the system whereby it had had its financial representatives in the various Ministries and Government departments concerned with revenue or expenditure, in a way that preserved the autonomy of the Ministries and departments in financial matters while retaining for the Ministry of Finance and National Economy the right to exercise overall supervision and control of financial matters and ensure that the directions embodied in the budget were complied with.

— It simplified the procedure for obtaining sanction for expenditure to be undertaken by Ministries and departments, as well as simplified the procedure for adoption of projects and proposals in the general budget.

— It helped to ease the system of centralization of powers, thereby increasing the powers of Ministries and departments to embark on certain projects without the prior approval of the central authority. This new procedure was embodied in a directive issued by the Council of Ministers.

— It set aside a general reserve for the State, thereby strengthening its financial position both at home and abroad.

— It executed various projects of great economic value in pursuance of instructions given by King Sa'ud. Among these projects were the building of a factory for vegetable fat (margarine), a factory for the manufacture of glycerine, and a tin factory.

— It built a road leading to the airport at Jeddah, and another road leading to the King's palaces at al-Ruwais.

— It built warehouses at the new harbour in Jeddah for the storage of inflammable materials. It also organized an efficient fire brigade in Jeddah harbour.

— It completed a number of projects for the bringing of fresh water to various parts of the kingdom, among which were the districts of Yanbu', Dhaba, al-Wajh, Amlaj, al-Laith, al-Qunfudha and Jeezan.

— It ensured the supply of various kinds of fuel in adequate quantities to the outlying districts, thus making it possible to operate motor cars, tractors, aeroplanes, mills, factories and other industrial machinery.

— It entered into a commercial agreement with the Government of Egypt fixing a price for the Sa'udi riyal and the Egyptian pound, thereby facilitating financial transactions for Egyptian pilgrims and other visitors to Sa'udi Arabia.

— It carried out a comprehensive scheme of town planning in the district of Mecca, thereby helping in no small measure the easing of the housing problem in this district.

— It encouraged Sa'udi citizens to start commercial and industrial enterprises. Its decision to exempt capital equipment from customs duties had a marked effect in increasing the number of light industries, thus helping towards meeting the country's needs of light industrial products.

— It expanded and improved the network of customs and excise in the country.

— It entered into a treaty with the members of the Arab League for the facilitation of trade exchange between the Arab countries. The treaty provided for the exemption from duty of all the agricultural and dairy products of the Arab countries, as well as for the reduction by 25 per cent of the duty charged on the industrial products of the Arab countries.

This is by no means a complete list of what has been achieved by the Ministry of Finance and National Economy, the nerve-centre and heart of Sa'udi Arabian economy.



## Book Reviews

*MUSLIMS ON THE MARCH*, by Dr. F. W. Fernau.  
Robert Hale, London, 1955. Price 16/-.

The title of this work appears to have been chosen in order to rivet the attention of the non-specialized reading public on a topic which might otherwise have been left to the province of Orientalists and other people such as diplomats and journalists. The author, however, makes it abundantly clear in his introduction that this book is only written for the general reading public. Viewed in this light it is (in the admirable English translation) a very readable and in many ways an excellent work which embraces many of the modern aspects of the contemporary Muslim world in its 300 pages.

The author, who is forty-two years old, joined the Economic Research Department of the great German pre-war trust, I.G. Farbenindustrie, and also later spent three years from 1942-5 in the office of the German Consulate at Istanbul. Later he became a journalist and a member of that distinguished learned body, the Middle East Institute in Washington.

His stay in Turkey seems to have endeared the people of that country to him. This is perhaps why the chapter on modern Turkey is in many respects the best in the book.

In the introduction Dr. Fernau maintains that it would be "a costly mistake to assume that in our day the West can still dictate the course to be followed by the Islamic world. But there is still probably time for a friendship based on common interests". Britain's attempt to get the Arab League and the Muslim Asian States to recognize Israel shows how true this statement is while her wise evacuation of the Suez and the Sudan have had a correspondingly favourable effect.

Dr. Fernau mistakenly maintains that the Maghrib leads a separate existence of its own; for in the first place the present unified liberation movement based on the active support of Libya and Egypt belie this statement, and, secondly, the fact is that the best students of this part of the world know that during the past fifty years the intelligentsia of the Maghrib has always drawn its inspiration from the East — the Destour of Tunisia from the Young Turks and the Wafd, and the Algerian leader, Messali, from Kemal Ataturk and later from the Arab League, while the Istiqlal leader, 'Allal Fasi, now in Cairo, was at one time friendly with the Muslim Brotherhood. Even if the political parties and the trade unions copied Russian or Western forms of political organization, the politicians and syndicalists knew that their continued existence could only be guaranteed by smashing through the iron curtain of French and Italian imperialism which separated them from Egypt and the Arab and Muslim East.

Again, the alleged Arab-Berber feud in North Africa, which has recently been exploded by the turncoat Berber Pasha of Thami al-Glaoui, who has now publicly admitted

his guilt and confessed his complicity with the French in the deposition of the legitimate Sultan, the deposed Sidi Muhammad Ibn Yusuf, is another case in point. This otherwise excellent work needs a few pages to deal with this now vital part of the Muslim world. The Berbers in the Aures mountains and in the Kabyle country form the spearhead of Algerian nationalism, as they do also in the ranks of Messali's supporters in France, where there are over 300,000 North African Muslims.

A great deal of pleasure will be derived from reading the chapters of contemporary Muslim history, although the author underestimates the role of Dr. Musaddiq, who, he claims, "gave the impression of monomaniacal character". Dr. Fernau considers Musaddiq as "a rather milder Robespierre" who arrived at the premiership only a decade after the fall of Riza Shah, whereas Robespierre took power three generations after the reign of Louis XIV of France.

Among many astute observations in this book one deserves mention. Dr. Fernau states that economic development in the Muslim world often results in the enrichment of the rich, not necessarily of the poor. Islamic democracy and socialism, the author states, has no intention of living on "merely borrowed assets". "We believe that society resting on the Islamic principles of liberty, equality and social justice is the best alternative to either capitalism or Communism. But Dr. Fernau describes this statement of the late Mr. Liaqat 'Ali Khan as "an ambitious statement".

Dr. Fernau correctly forecast the transitory nature of the one-party Government in Pakistan. He remains sceptical about the intentions of the feudal entourage of the Shah in Iran with regard to genuine land and other reforms. He expects the Muslim population to increase by 10 per cent within the next ten years and believes that the increase in population has "passed its peak", which was reached at the turn of the century. (The annual increase in Egypt fell from 2.35 per cent to 1 per cent, and in Turkey from 2.14 per cent to 1 per cent between 1935 and 1947.)

Some useful tables and statistics complete this commendable book, although they need bringing up to date, as oil production, etc., and other varying factors or newly-disclosed data keep on modifying the true picture of the changing face of the Muslim world to a degree unknown in the comparatively stable West. Dr. Fernau's table about the Muslims in the world is out of date, even though he is careful enough to add that his figure of 349,000,000 as the total of the Muslim population in the world lays no claim to "statistical accuracy". Even the estimate of the Muslim population in the world made by American scholars places the figure at 365,000,000 (see W. Hazard, *Atlas of Islamic History*, Princeton, 1951).

The book has been translated into many other European languages. Muslims will do well to read this book; for it will enable them to understand how an outsider views their problems, especially in relation to the West.

**THE MUSLIM NEIGHBOURS OF PAKISTAN**, by Professor Mahmud Brelvi, Ripon Printing Press, Lahore, Pakistan, 1951. 325 pages. Price 12/6.

Professor Mahmud Brelvi, a reputed Pakistani educator, author and historian, needs no introduction to the readers of *The Islamic Review*. Many interesting articles of historical value have appeared from his pen in it. Mr. Brelvi has to his credit over a score of published works in English and Urdu on Islamic subjects and Muslim countries, peoples and current affairs. He has been closely connected with almost all the movements originated in India or Pakistan for the revival of Islam and the unity of the Muslim world. He is the author of numerous booklets on various phases of the Muslim current affairs for all the international Muslim Conferences held in Pakistan from time to time during the past eight years. At present he is the Head of the Publications and Research Section of the Islamic Congress, Cairo, Egypt.

**MUSLIMS IN ARABIA AND AFRICA**, by Professor Mahmud Brelvi, Ferozsons, Lahore, Pakistan, 1952. 350 pages. Price 13/6.

This book deals with the Arab countries only in Arabia and Africa, from Oman and the Yemen in the East to Morocco in the West. Its chief features are its excellent maps and a well-written chapter on Muslim oil in the Appendices. North Africa receives the sympathy that is due to her from a Muslim. The book is printed on good white paper, and is bound. It contains numerous photos and flags of Muslim countries in colour and maps. But the printing could have been better. This book and *The Muslim Neighbours of Pakistan* constitute a much-needed directory of the Muslim world.

**THE MUSLIM NEIGHBOURS OF PAKISTAN** is the companion volume of *The Muslims in Arabia and Africa*. The former deals with all the non-Arab Muslim countries and peoples from Indonesia and the Philippines in

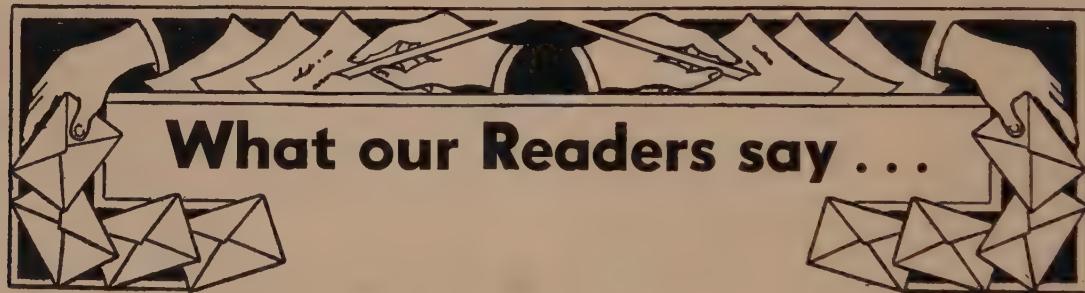
the Far East to Turkey and Yugoslavia in the West. It contains interesting and informative chapters on "The Russian Muslims", "The Chinese Muslims," "The Muslims in South-East Asia" and "Islam in the Balkan Peninsula". The book offers a very systematic and authentic study of "Islam in India" and has a thought-provoking chapter on Pakistan, with an unusual map of the North-Western Frontier Province and Pathan tribes of West Pakistan. It is well printed and bound, and contains photos, maps and coloured flags.

**A NEW HISTORY OF INDIA AND PAKISTAN**, by Professor Mahmud Brelvi and A. Qayum, Ferozsons, Karachi, Pakistan, 1953. 300 pages. Price 5/6.

This is the first history of Pakistan and the Indian Muslims in English, compiled after the partition of India, giving Pakistan's point of view. It has been prescribed by the Government of Pakistan as a history textbook for the matriculation examination. Its chief feature is a long list of Hindu princesses married to Mughal princes at different times, which, according to the authors, was one of the contributory causes of the downfall of the great Mughal Empire of India.

**TAREEKH-E-MULK-E-IRAQ**, by Professor Mahmud Brelvi, Ferozsons, Karachi, Pakistan, 1954. 375 pages. Price 10/-.

This fine book in Urdu on Iraq is well got up, nicely printed on expensive and thick white paper. It is well illustrated and contains useful maps and genealogical tables. This book, written very painstakingly, also contains valuable genealogical tables of contemporary Muslim and non-Muslim ruling dynasties of the Middle Ages in Western Asia. It is of special interest to researchers in comparative historical study. All maps are printed in colour, some of them being of special importance, particularly those of Transoxiana and Trans-Caspian. The Government of Iraq has purchased a large number of copies of this book.



## TWO DISTINCT SHORTCOMINGS IN THE ISLAMIC WORLD

Gaubanhalli Group of Estates,  
Chikmagalur P.O.,  
South India.

Dear Sir,

I feel there are two distinct shortcomings in the Islamic world. One is the present status of women in Muslim countries and the other lack of hygienic cleanliness.

Islam gave a message of emancipation to women. But owing to blind custom and jealousy, the stronger sex would

not allow the womenfolk to participate in the civil life of society. Hence there is a deplorable shortage of social reformers, lady doctors, nurses, teachers and labourers in Muslim countries. The result is that the economy of the Muslim countries is considerably undermined. There could be no windfall of blessings from Heaven unless we Muslims tried to make proper use of all the faculties of women to pull out the downtrodden Muslim community. The snail-like progress of the awakening of women of Muslim countries will be of no use when other countries of the world, like China and India, have stolen a march over them in all spheres of life. I was indeed very sorry to know that in some of the

Muslim countries some sort of reaction has again set in to suppress the emancipation of women and democratic tendencies.

It is a sorry spectacle to see the Islamic countries lacking in cleanliness and sanitation; for Islam preached cleanliness in all walks of life. I do not know whether proper sanitary arrangements are made in the mosques of Pakistan like the Shahi Mosque at Lahore, but before 1946 I remember none there. I hear lots of complaints regarding sanitation, etc., in Muslim countries and their mosques and Sarais.

Yours truly,

G. S. ABDUL HAMEED.

\* \* \*

#### DUTY OF MUSLIM COUNTRIES REGARDING SOMALILAND AND ETHIOPIA

No. 11, 130 Street,  
Rangoon, Burma.

Dear Sir,

We have read with great interest the article entitled "Somaliland Today" by Mr. 'Abdul Rahman 'Ali Muhammad, member of the Somali Delegation to England, in *The Islamic Review* for August 1955, in which he has very successfully exposed the facts behind the handing over of 25,000 square miles of Somali territory to Abyssinia and about the denial of elementary human rights to Muslims in Ethiopia.

It was a revelation to us here in Burma to know that 70 per cent of the population of Ethiopia is Muslim and that Qur'anic and Arabic schools have been closed down by Government order. We are very much perturbed to read that Amharic rule in Ethiopia is encouraging conversion of Muslims to the Coptic Church — which is the State religion of the predominantly Muslim land! And all these are happening in spite of the fact that the country lies very near the Muslim States. It is astonishing indeed that the plight of the Somalis and the Ethiopian Muslims is not properly understood even by the Pan-Islamist groups.

The area is also strategically important to the world of Islam and can we hope that attention will be paid to the demand for a United Somalia and for the uplift of the Ethiopian Muslims?

Yours sincerely,  
MAUNG-KO GHAFFARI.

\* \* \*

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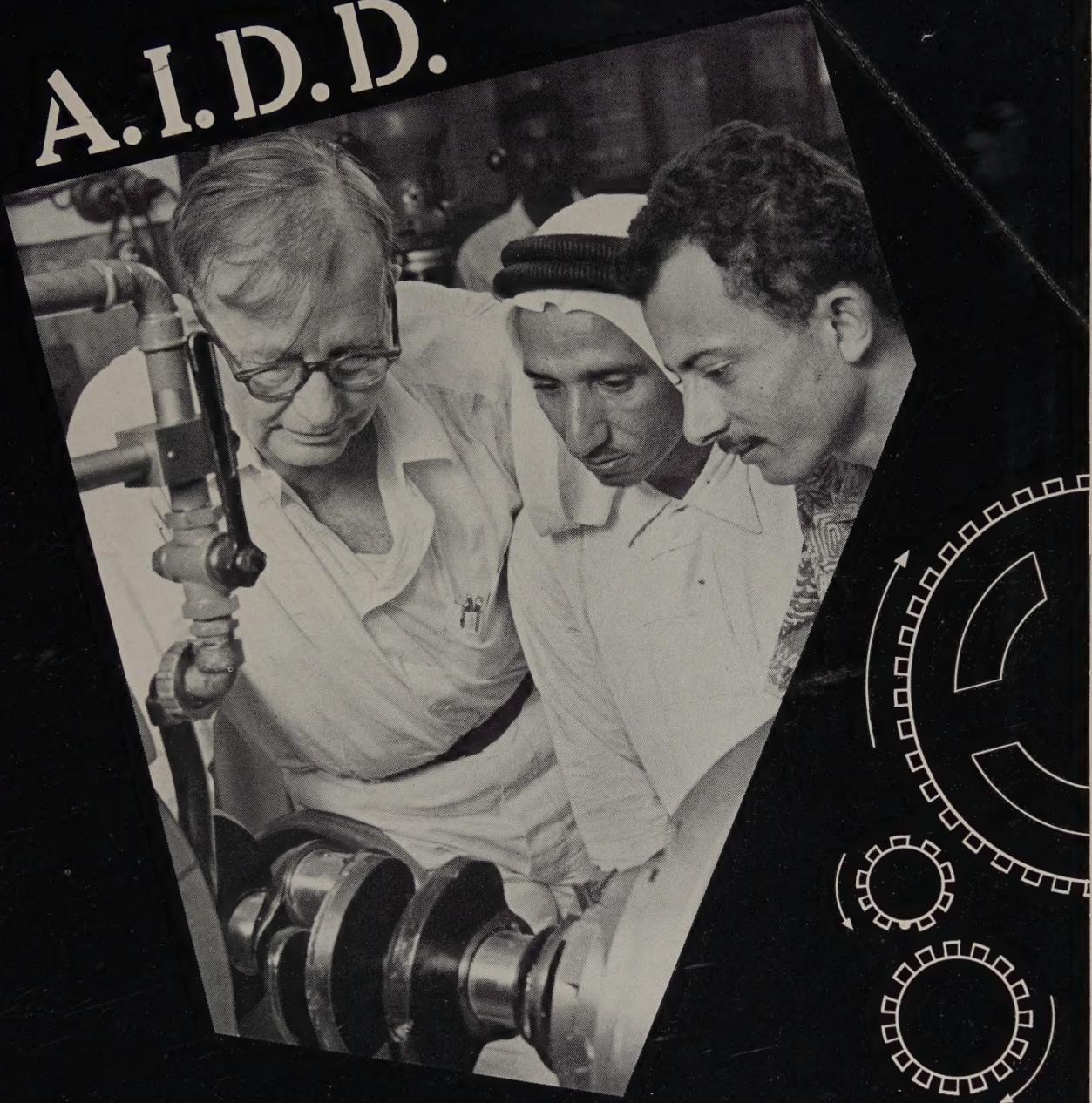
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Strong, young business concerns thrive in Saudi Arabia today. Tawif Arabian Company of Dammam is a good example. Hassan bin Bahr Kushaim, center, and Abdullah Nahily, right, owners of this new company, show their crankshaft grinding equipment to William Eltiste of ARAMCO. The Tawif firm is one of hundreds of private businesses guided into existence by ARAMCO's **Arab Industrial Development Department.\*** Coordinator Eltiste heads the A.I.D.D. which supplies advice, technical assistance and encouragement to enterprising Saudis. Ice plants, machine shops, power companies, laundries, taxi fleets are just a few of the many firms that the A.I.D.D. has helped launch.

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